The Outlook

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The Outlook

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The War in Venezuela It is certainly difficult to apply any other term than war to the events of last week—the bombardment day after day of Fort San Carlos by three German war-ships, with its active and desperately continued defense, the destruction of a fishing village, and the enforcement of the blockade so closely that twelve fishermen on a little island were, it is reported, cut off from supplies and starved to death. The prestige of Germany, so the German Chancellor declared, required these things, as well as the recalcitrancy of the Venezuelans; but public opinion both in England and America, if one may judge by the comments of the press, does not consider that prestige greatly enhanced by acts of force toward a weak nation, acts certainly not absolutely necessary, even if technically justified, and especially to be regretted because they occurred precisely when the prospects of amicable arbitration were most satisfactory. Even at the beginning of this week it is not certain exactly what took place at Fort San Carlos. This fort guards the entrance to Lake Maracaibo, where one Venezuelan gunboat remained uncaptured. Either with a view to seizing this gunboat or to prevent violations of the blockade, the German small war-ship Panther approached the entrance. German accounts say that she was fired on by the fort; Venezuelan accounts say that the Panther fired the first shot; other reports, which seem inherently rather more probable, say that the fort fired a blank shot as a notification that the Panther should communicate her intentions to the fort before passing; at all events, the Panther opened fire in earnest, was vigorously shelled by the fort, was repulsed, and later returned with two larger ships, the Vineta and Falke, and began a terrible bombardment. The fort was soon battered and nearly destroyed, but only after a very brave defense and a considerable number of fatalities; even as we write it does not appear positively either that the fort is in the hands of the Germans or that the Panther has crossed the bar into the Lake—the other vessels are of too great draught to do so.

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The Effect of Hostilities It was only after some days that Germany made the statement that the attack on the fort was caused by a prior act of hostility on the part of its Venezuelan commander, General Bello, while the Venezuelan Foreign Minister as late as January 25 declared positively that the Panther attacked first and without provocation. Meanwhile Mr. Bowen, our Minister to Venezuela, now acting as Venezuela's agent to procure a settlement with Great Britain, Germany, and Italy, arrived in Washington and at once undertook negotiations looking to a cessation of the blockade, a guarantee of some sort that Venezuela would obey the decision of the Hague Tribunal—possibly through banks or by putting the Venezuelan customs under charge of a commission—and the early reference of the dispute to that international court. The renewal of hostilities had an adverse influence, but the opinion is now expressed at Washington that a settlement of some kind will soon be reached. The English people and press have shown uneasiness at what they do not hesitate to call Germany's unwise, wanton, and brutal conduct, and, in the words of the "St. James's Gazette," express the hope that "the Americans will understand that the German proceedings are as little approved by the British nation as by themselves." It is evident that in such a state of tension as exists in and about Venezuela it is perfectly easy to find an excuse for

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using force; it is said with reason that the opposite course, the avoidance of arbitrary measures except under extreme provocation, should be taken by a great Power trying to deal firmly but not roughly with a weak debtor for what seems to be after all a comparatively small money demand. Especially is violence regrettable at a time when the United States has used its good offices to bring about a peaceful settlement, and acts of force, unless absolutely needed, may be interpreted as in a way a slight to this Nation. It does not appear that President Roosevelt has made any remonstrance with Germany; it is certain that he would not do so without an absolutely complete knowledge of the facts; it is equally certain that his influence will be used to its utmost for peace, forbearance, and arbitration.

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Cuban and Philippine Legislation

The week in Congress was full of interesting events. To begin with, the Cuban treaty was modified as the Beet-Sugar Association demanded, by incorporating the provision that the duty on sugar imported from any foreign country should not be lowered during the term of the treaty. This was virtually a pledge that no other reciprocity treaties should be made with sugar-producing countries during the next five years, and that Germany, for example, should not be accorded the commercial privileges of "the most favored nation" if she offered us concessions similar to those offered by Cuba. Our reciprocity treaty with Hawaii was never regarded as in violation of our treaties with the European Powers guaranteeing them the commercial treatment of the "most favored nation," because no one of them cared to make corresponding reciprocal concessions to us; but the Cuban treaty in its new form makes possible protests from other Powers. This feature of the Cuban treaty, coupled with the fact that it changes tariff schedules without the concurrence of the House of Representatives, has been made the occasion of Democratic hostility to the treaty, and only the refusal of Senator Morgan, of Alabama, and one or two others to act with their party in this matter has prevented the blocking of the treaty by partisan opposition. In the Senate's modifications of the Philippine Bill the influence of the beet-sugar interests is also apparent. These interests, united with those of the tobacco-growers, have changed the text of the act so that Philippine sugar and tobacco sent to this country must be subjected to fifty per cent. instead of twenty-five per cent. of the rates imposed on foreign sugar and tobacco. When the House of Representatives acted on the Philippine Currency Bill last week, all of the Democrats united with twenty-odd anti-silver Republicans to extend our currency system to the Philippines, instead of following the Insular Committee's plan to give the islands a silver currency to be kept at par with gold by the Philippine Government. The vote in favor of the substitute was 146 to 128. The extraordinary support given by the free-silver party to an apparently anti-silver measure was avowedly based upon the Democratic objection to a colonial system and all attempts to treat the people of the Territories differently from those of the States.

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The Anti-Trust Bills

Last week the more aggressive friends of anti-trust legislation were somewhat alarmed to find that they were likely to secure an uncontested victory at the present short session of Congress. Senator Elkins, of West Virginia, the Chairman of the Committee on Inter-State Commerce, has introduced a modified form of Attorney-General Knox's anti trust proposals as an amendment to the bill creating a new Department of Commerce. As the Department of Commerce Bill has already passed both houses (though not in the same form in each house) and is in the hands of a conference committee, any amendments now made to the bill can secure immediate consideration in both houses—for conference reports on bills which have already passed take precedence of all new legislation. The introduction of anti-trust legislation in this manner, therefore, insures prompt action. The feature of the situation which causes alarm to the anti-trust radicals is the fact that Senator Elkins has been regarded as a pro-trust radical, and the modified form of Attorney-General Knox's programme which he has accepted is understood to represent the

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views of that faction of the Senate with which he has been identified. Upon this point we must defer judgment until the full text of the compromise measure is before us. According to Mr. William E. Curtis, the well-informed correspondent of the Chicago "Record-Herald," the new bill is entirely satisfactory not only to the great railroad interests but also to the trusts which aspire to hold permanently the confidence of the investing public. Says Mr. Curtis:

> The managers of the small trusts and the weak trusts, those that are waterlogged by the issue of excessive stock, and those which for any other reason shrink from public exposure of their assets or transactions, are opposed to all legislation, . . . but the managers of the Standard Oil Company, the United States Steel Corporation, the Pennsylvania, New York Central, Great Northern, Santa Fé, Southern Pacific system, the Southern Railway, the Gould system, the coal roads, and all the great combinations controlled by Pierpont Morgan, not only favor it, but are desirous that it should be placed upon the statute-books before the adjournment of the present Congress. I have seen representatives of the interests I have named, and they comprise all the great trusts except the American Sugar Refining Company, or sugar trust.

Of course this attitude on the part of the trust magnates has prejudiced the compromise bill in the eyes of the radicals, who assert that their constituents will not be satisfied with any measure which merely keeps railroads from cutting rates and secures only enough publicity to protect stockholders against fraud. They admit that both these ends are good in themselves, but insist that the consuming public as well as the investing public needs to be protected against the abuses of private monopoly.

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The Statehood Bill In the Senate the Omnibus Statehood Bill held the right of way, despite the attempt of Senator Cullom, of Illinois, to set it aside in order to take up the consideration of the Cuban treaty. The vote against Senator Cullom's proposal was 37 to 27, or, including pairs, 48 to 38. All the Democrats and sixteen Republicans voted to keep the Statehood Bill the unfinished business of the Senate. Senator Burnham, of New Hampshire, made a two days' speech against the bill, and other opponents of the measure are ready to postpone a vote by long speeches, but the friends of the bill claim to be able to force a vote before the session ends. The debate of the bill on the Republican side still turns largely upon the extent to which Republican Senators are bound by the Statehood plank in the Republican National platform. Senator Hanna, of Ohio, contended that the plank was not binding at all, because the Democratic platform contained a similar plank and the issue did not enter into the contest. Senator Beveridge, of Indiana, took the much more tenable position that the issue did not enter into the minds of the voters in any considerable part of the country, and that the constituencies could not therefore be supposed to have instructed their representatives thereon. Senator Foraker, of Ohio, who supported the Statehood Bill, admitted that the Statehood plank did not command any consideration in the East, but declared that it was adopted to strengthen the Republican party in the West, and was binding upon those who cared to discharge party obligations deliberately assumed. The other point most discussed was the fitness of the "native" or Spanish-speaking population, strong in Arizona and predominant in New Mexico, to assume the duties of citizens of American States. Upon this point the debate was singularly non-partisan, for the criticism of the Mexican elements in the citizenship of the two Territories came exclusively from the Republican party, to which most of these Mexican voters belong. In the Congressional election last fall the "American" counties in the two Territories were generally close or Democratic, while the Spanish counties of the Rio Grande valley went Republican by overwhelming majorities. The opposition to Statehood for these two Territories is not based upon partisan considerations. New Mexico is more strongly Republican than Arizona is Democratic.

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The Panama Canal Treaty Last week Secretary Hay recorded another triumph of American enterprise and tact in the signing of the Panama Canal treaty. Fears have been entertained that the Colombian Government would not be willing to accede to the

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wishes of the United States in the matter of annuity, and hence that it might force on our own Government a recourse to the Nicaragua project, the less desirable route for an interoceanic canal. As all the subjects for a treaty had been agreed upon except the annuity, it was hoped that a reasonable compromise might be effected between the sum of $100,000 a year which our Government had offered, and the sum of $650,000 demanded by Colombia. Mr. Hay finally arranged this compromise, and an agreement was made upon the sum of $250,000 a year, on which the Colombian Government transmitted instructions and authority to Dr. Tomas Herran, its representative in the United States, which made possible the signing of a treaty, thus concluding the complicated and long-pending negotiations for an Isthmian Canal. The treaty provides for the canal on terms which should prove satisfactory both to the United States Senate and to the Colombian Government. The titular sovereignty of that Government over the leased strip of land, six miles wide, through which the canal will run is recognized, and the free transit of Colombian troops in this territory permitted. The cash payment to be made is $10,000,000, as already agreed upon, and the annual rental of $250,000 is to begin in nine years. By the terms of the treaty the Panama Railway reverts to the United States at the end of sixty years. Ample recognition is made of the delicate matter of Colombian sovereignty, which formed a particularly vexatious and serious obstacle to the completion of the treaty, by an arrangement for policing and for the establishment of justice through a Joint High Commission, although no American citi en may be tried except by his own courts. The United States Government will be permitted to police the strip of land, but it will not be allowed to land troops there except in case of a great emergency, or at the request of the Colombian Government or that of the State of Panama. While the cities of Colon and Panama are not included in the leased strip, the control of the waters of the two ports, as well as the collection of port and tonnage dues and all other matters necessary to the construction and administration of the canal, is by the terms of the treaty vested in the United States.

The Treaty's Ratification

As Secretary Hay has been in close touch with the leading Senators throughout the negotiations leading up to the signing of the treaty, the prospect of its ratification by Congress is considerably increased. Most Senators, we believe, now realize that the Panama route is better than the Nicaraguan, not only because it is shorter, cheaper, and more feasible as regards quick canal construction, but also because, for these very reasons, the menace is removed to the possible construction by another Power of any other canal, which would have existed with regard to the uncompleted ditch at Panama had the Nicaragua route been chosen. There may be more difficulty with the Colombian Congress than with our own as to ratification; but, since finances in that country are in a bad state owing to the inflation of the currency and an unpaid army, the Colombian Congress at its spring session may feel that this treaty, which by its law must pass both houses, should pass with as little delay as possible. While the payment of $40,000,000 to the French company for its canal rights and of $10,000,000 to Colombia for concessions will constitute one of the largest financial transactions ever made by the Treasury Department, no payments will, of course, be made until after the treaty has been ratified by the Senate and the Colombian Congress. Elections for members of the Colombian Congress are now being held, and are not uninfluenced by the prospect, first, of the assurance of a substantial increase of State income; secondly, of a gigantic and ever-increasing trade; and, thirdly, of the renewal of guarantees of protection from this country. For while the treaty pledges Colombia not to cede any territory, mainland or insular, in the neighborhood of the canal, among all the twenty-eight articles none will attract more attention throughout the world than the following:

Article IV.—The rights and privileges granted to the United States by the terms of this convention shall not affect the sovereignty of the republic of Colombia over the territory within whose boundaries such rights and privileges are to be exercised. The United States freely acknowledges and recognizes this sovereignty and disavows any intention to impair it in any way whatever, or to increase its territory at the expense of Colombia or of any of the sister republics of Central or South America, but, on the contrary, it desires to

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strengthen the power of the republics on this continent and to promote, develop, and maintain their prosperity and independence.

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The Alaskan Treaty

The Panama Canal treaty was not the only one secured last week by the American Department of State. Within two days of the signing of that treaty, Mr. Hay and Sir Michael Herbert, British Ambassador at Washington, signed a treaty for the adjudication (*not* the arbitration) of the Alaskan boundary question. By the terms of the agreement, the matter is to be referred to a Commission consisting of six eminent jurists, three to be appointed by each of the two Governments concerned. This is precisely the plan proposed by Colonel Hay three years ago. It was rejected then by the Canadian members of the Joint High Commission which was sitting in Washington to settle twelve points of difference between Canada and the United States—the Atlantic and Great Lakes fisheries disputes, the transportation of goods in bond, the delimitation of the Minnesota boundary, and other questions, of which by far the most important was that of the Alaskan boundary. It is believed that all of these questions save the last would have been speedily disposed of if it had not been for the rejection of Mr. Hay's proposal. The Canadians did this because they were contending for arbitration, a suggestion emphatically declined by our Government in view of the fact that it held a complete title to Alaska. This title had been not only unchallenged but repeatedly acknowledged by Great Britain until the discovery of Klondike gold. Then Canada succeeded in persuading England to take up the contention that the eastern Russian boundary of Alaska was originally measured from the outer rim of islands skirting the coast, and not from the edge of the mainland. This admitted, Canada would gain several seaports. The Commission adjourned without having decided a single one of the points of difference for the settlement of which it had originally met. Influenced strongly by the Canadian Government at a time when the British army needed colonial strengthening, Lord Salisbury's Government actually refused for a time to proceed with the revision of the Clayton-Bulwer Treaty, until Canadian claims in Alaska were settled. However, Mr. Hay did secure the signing of a *modus vivendi*, on the understanding that the claims of both nations should not be affected by the agreement, which did not give to Canada a free port or access to the Lynn Canal through Canadian territory.

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Anglo-American Friendship

If credit was due to the American Secretary for the *modus vivendi* established, greater credit should be accorded to him for finally inducing the British and Canadians to abandon their demand for arbitration purely on a question of legal title. Sir Michael Herbert's signature thus finally disposes of the insistence from our Northern neighbors that to the Commission of six men there should be added a seventh member, from a third and neutral nation, to act as umpire. The result of all is not only a personal victory for Secretary Hay, but is a welcome manifestation of British friendliness. Satisfaction is evident both in Washington and in London. In the first capital the treaty has created enthusiasm in Congress; and rightly, for, like the Panama treaty, it was drawn up only after thorough consultation with the leading Senators, both Republican and Democratic, the Administration being earnestly desirous of doing all possible in advance to secure the prompt ratification of both treaties. In London the Alaskan treaty is hailed with satisfaction by the English press in general, on the ground that, at a critical moment in the Venezuela trouble, it gives to America undoubted proof of the uninterrupted friendliness existing between Great Britain and the United States; and in particular the words of the London "Times," long the leader of English newspapers, deserve repetition. The "Times" rejoices at the constitution of the proposed Commission, which, it says, "implies a high degree of confidence on each side in the equity and the friendship of the other side. The same Commission with an odd man added would become virtually an arbitration court. Though arbitration is a very good thing in its way, it is not nearly as good as direct negotiation, if only because it does not

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imply so much mutual confidence and good will."

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Legislatures Deadlocked and Disgraced

This winter, as every winter for many years, several of the Legislatures with a United States Senator to elect have enacted scenes of political scandal. Last week the Republican legislators of Utah on the first ballot elected the Mormon missionary and Apostle Smoot to the Senate, and those of the New York Legislature on the first ballot re-elected Senator Platt. The selection of Apostle Smoot may be defended as representing the choice of a majority of the voters of Utah; but the selection of Senator Platt has not even this defense. Senator Platt was distinctively the candidate of the Republican machine, and had a control over the majority in the Legislature, largely composed of men dependent on the machine, which he could not exercise over the voters of the State or even the thick-and-thin supporters of his own party. Even in the Legislature three Republicans, voicing, as they said, the almost unanimous sentiment of their constituents, defied the political machine and voted for Mr. Root. In Delaware the deadlock of years remains unbroken, the corruptionist Addicks controlling twenty-one votes, the Democratic candidate twenty-one, and the anti-Addicks Republicans ten. The Democrats have proposed to the anti-Addicks Republicans to unite with them in electing a Republican for the long term in the Senate and a Democrat for the short term, and this offer is under serious consideration in Delaware. Unfortunately, Senator Hanna has interfered in the contest by protesting against any fusion with Democrats which would rob the Republicans of any of the fruits of Mr. Addicks's bribery. If Republican union upon Mr. Addicks is brought about by outside pressure upon the Legislature, the voters of Delaware will be wronged, for neither a majority nor a plurality of voters ever gave their support to the great corruptionist. The position taken by Senator Hanna seems to be that Mr. Addicks is entitled to the fruits of a victory for which he has paid a large sum in cash; that common honesty is not among the necessary qualifications of a Senator; and that a Republican who buys votes, bribes legislators, and corrupts half the adult male population of the State is better qualified than any Democrat could possibly be to make laws for a nation of honest men and women. This may be "good politics," in the narrow, partisan sense of the words; but it strikes us as very bad morality.

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The Colorado Conflict

In the Colorado Legislature the scenes of last week were even more sensational than in Delaware. The Colorado Senate, by reason of the hold-over Senators, was, on the face of the returns, Democratic by a vote of 23 to 13; the House, whose members were all newly elected last fall, was Republican by a vote of 31 to 28. Democratic frauds were charged in the county containing the city of Denver, and on the basis of these charges the Republican House unseated just enough Democratic members to give their party the control of the Legislature on joint ballot. The Democrats do not seem to deny the seriousness of the frauds charged, but claim that they were quite insufficient to offset their heavy majority in the county. On the strength of this claim they proceeded to unseat enough Republican Senators to give them again a bare majority on the joint ballot. The Republican Lieutenant-Governor, as President of the Senate, refused to grant the motion proposed by members of the Democratic majority, and attempted to recognize the thirteen Republican Senators as the Senate. He appealed to the Republican Governor for troops to support him in his position, but that official very properly refused to take any such action. The Democratic Senators had at their back the police of Denver, and a clash at arms was at first feared. The deadlock continued for several days, but the advantage from the first was on the side of the Democrats, who were united upon Senator Teller, the nominee of their State Convention, while the Republicans were bitterly at odds among themselves as to whether ex-Senator Wolcott should again represent them. Finally the official recognition of the Democratic Senate as the regular body, and the assembling of all the Democrats of both Houses within the Senate, made possible a joint ballot in which a bare majority of the Legislature

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took part. Senator Teller received every vote, and ex-Senator Wolcott has recommended that this election be not contested by the Republicans. Nevertheless, the violence of the struggle and the near approach of anarchy have deepened the conviction that United States Senators, like Governors and Presidents, should be elected by the people instead of by the Legislatures.

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The New York Franchise Tax Unconstitutional

The decision of the Court of Appeals of New York that the franchise tax law of that State is unconstitutional because it delegates the assessment of the tax to State appointees instead of local tax officers gives current interest to the history of the enactment of the measure four years ago. As the bill first passed the Legislature at the close of the regular session, it provided for just such method of assessment as the Court now declares would have been constitutional. The manner in which it was changed to its present unconstitutional form was described as follows in The Outlook of May 27, 1899:

Governor Roosevelt has summoned an extra session of the New York Legislature under peculiar circumstances. The Ford Franchise Tax Bill, it will be recalled, subjected the property of gas companies, street railways, and the like to taxation in the same manner and the same amount as real estate. To this act *not only* the corporations interested, but the Republican machine, represented by Senator Platt, made strenuous objection. They demanded that the present method of taxing these corporations upon their gross receipts should be continued, and that in any event the proposed tax upon franchises should not be in addition to present taxes, and should be assessed by a State Board instead of local boards, as the Ford Bill proposed. These last changes Governor Roosevelt asks the Legislature to make. . . . The point made by the corporations, that the proposed tax on the value of their franchises should not be additional to present taxes, is fair; for, while these companies enjoy special privileges, the general demand of the public is merely that they shall pay the same taxes as other property-owners. Governor Roosevelt, therefore, will have public sentiment behind him in favoring the amendment demanded. When, however, he yields to the demand that a State Board instead of local boards shall assess this property, he makes a concession whose justification from the public standpoint is by no means clear. The street railways and gas companies of one city are less in competition with those of another than are manufacturers or even merchants. If the latter should be taxed by local boards at the general rate on local property, the former should be also. To give over the assessment of these corporations to a State Board prevents the treatment of this form of property as other property is treated, and removes the matter from the direct oversight of the people in the cities concerned.

The corporate influences which induced the Legislature to change the method of assessing the tax proceeded to attack the constitutionality of the act on the ground that it contained the provision they had recommended. The fact that the present decision seems to sustain the constitutionality of the act in every point except the method of assessment (two of the five judges sustaining it in every point) has led some of the supporters of the law, including its author, Senator Ford, and Comptroller Grout, to insist that the remainder of the act stands, and that local boards can proceed to assess the franchises covered by the act. This contention, however, is more than debatable, as the method of assessing the franchises was an integral part of the act as finally signed by the Governor. Instead of awaiting new court decisions upon points so difficult to sustain, it is best that all friends of equal taxation should concentrate their efforts upon securing a new law in line with the Court's decision.

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The Western Union vs. The Pennsylvania

Two conflicting decisions have been handed down by United States Circuit Courts in the suit brought by the Western Union Telegraph Company to prevent the removal of its poles and wires from the right of way owned by the Pennsylvania Railroad Company. The United States Circuit Court of the District of New Jersey has decided in favor of the telegraph company; the United States Circuit Court of the District of Western Pennsylvania has decided in favor of the railroad company. The former has enjoined the railroad from removing the telegraph company's wires and poles, while the latter has refused to grant such an injunction. The text of both decisions is before us, and the points of agreement and divergence are both interesting. It is agreed that the telegraph company has been renting the right of way of the railroad company since 1881, under a

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twenty-year contract which contained this provision:

> If no new agreement be made by the parties hereto, the telegraph company shall, at the termination of this contract or at any time thereafter upon receiving written notice from the railroad, remove within six months of the receipt of said notice all its poles and wires, and leave the property of the railroad in good condition and free from encumbrance, to the satisfaction of the General Manager or other proper officer of the railroad company, and if not so removed the railroad company may remove them at the expense of the telegraph company.

The Pennsylvania Railroad stands upon its contract rights, has made an agreement with the Postal Telegraph Company to place other lines along its right of way, and has ordered the Western Union to vacate the premises. The Western Union has declined to do so, and has obtained an injunction against the removal of its lines under the jurisdiction of the New Jersey court, upon the ground that Congress, in the statute of July 24, 1866, enacted that—

> Any telegraph company now organized, or which may hereafter be organized, under the laws of any State, shall have the right to construct, maintain, and operate telegraph lines . . . over and along any of the military or post roads of the United States which have been or may hereafter be declared such by law . . . but such lines shall be so constructed and maintained as not to interfere with the ordinary travel on such military or post roads.

Inasmuch as all railroads are by Federal statute declared to be post roads, the New Jersey court holds that the Western Union Company, which accepted the restrictions and obligations of this statute, is thereby given a right of eminent domain to construct lines along the right of way of the Pennsylvania Railroad, and since the removal of its present lines prior to the construction of new ones would work irremediable damage to the telegraph company, the court intervenes to prevent such removal. The Pennsylvania court denies that the act of Congress confers upon telegraph companies any such sweeping rights of eminent domain to use the right of way of railroads, and points out that in the contract of 1881 between the Western Union and the Pennsylvania Railroad, the telegraph company expressly "relinquished and abandoned any easement or right of way heretofore acquired . . . upon any of the roads comprised in this agreement," and expressly agreed that its right of way should cease with the expiration of the contract. The Pennsylvania court holds that the telegraph company cannot now claim a right which it thus formally abandoned, and grants the railroad the right to proceed with the removal of the telegraph company's lines. The case will, of course, be appealed to the higher courts, and a decision reached as to the extent to which the public interest in the maintenance of unhampered telegraph communication gives telegraph companies the right of eminent domain in the use of the property of a railroad.

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Public Rights in the Telegraph

It is interesting to note that the Federal legislation under which the Western Union Company claims to have been delegated the right of eminent domain includes the following provision:

> The United States may, for postal, military, or other purposes, purchase all the telegraph lines, property, and effects of any or all companies acting under the provision of the Act of July 24, 1866, . . . at an appraised value to be ascertained by five competent disinterested persons, two of whom shall be selected by the Postmaster-General of the United States, two by the company interested, and one by the four so previously selected. [U. S. Revised Statutes, 5267.]

It is not generally known that the right of the Government to purchase the telegraph lines has for a generation been so explicitly established. The special interest to the public of this litigation lies in two points: first, that it brings out very distinctly the public function of the Western Union Company; and, second, that it makes manifest the right of the public to take over by purchase and manage the telegraph as it manages the post-office. In the opinion of The Outlook, if the business of any private corporation or trust is to be taken and operated by the Federal Government, it might well be that of the telegraph trust.

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The Coal Famine Investigations

The coal famine was unrelieved last week, though despatches from England announced the sailing of several vessels loaded with coal for America, and in this country miners, operators, and railroads

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professed to be bending every energy to increase the supply of coal in the needy markets. In the testimony before the Coal Commission responsibility for the present limited output was the point of keenest interest; the operators arraigned the miners for unwillingness to work overtime, and the miners arraigned the operators for unwillingness to employ two shifts of workmen, and the railroads for failure to furnish sufficient cars. The fact that the miners get no advance in wages by reason of the great advance in prices is held by their friends to absolve them from the charge of desiring to maintain the scarcity, but the accusation of President Mitchell that the operators are still keeping three thousand miners unemployed is vehemently denied by the operators and not credited by the public. The most extraordinary feature of the present panic for coal is that it has its greatest intensity in the soft-coal States. In the soft-coal-producing State of Ohio the Governor was last week compelled to issue a proclamation to repress the coal riots at Xenia; in the soft-coal-producing State of Kansas a resolution was introduced into the Legislature calling for an investigation of the famine there; and in the soft-coal-producing State of Illinois—which ranks next to Pennsylvania as a coal State—the Attorney-General announced that a legislative investigation of the famine would be recommended after the special Grand Jury in Chicago had reported on the famine in that city. The report of the Chicago Grand Jury was given to the public last week, and is eminently moderate in its tone. The Grand Jury finds that Chicago has not suffered more than other places, that the coal shortage is mainly due to the falling off of 25,000,000 tons in the year's production of anthracite, and that the railroads have been unable suddenly to increase the number of coal cars so as to transport fuel as rapidly as the present situation requires. Nevertheless, the Grand Jury also finds that the "Northern Illinois Soft Coal Association," the "Retail Coal-Dealers' Association of Illinois and Wisconsin," and "a certain combination of Indiana coal operators" have violated the laws against conspiracies in restraint of competition, and it has presented indictments against them. The indictment against the Retail Dealers' Association is the most formidable. Among the eight counts in this indictment are the charges that the Association "fixed a minimum price on their wares and forced that price upon the consumers of this State and of Wisconsin; that they agreed to prevent wholesalers from selling direct to consumers in furtherance of the upholding of their own price agreements, and declared against those of the wholesalers who failed to recognize this pledge." If dealers thus acted together, while consumers acted separately, each bidding against the other, the abnormal prices do not require further explanation. It is, however, a striking example of the failure of consumers to act together that the American people are this year paying a great deal more for a short supply of coal than they usually do for a full supply. There would, indeed, have been no occasion for a panic if the supply had been evenly distributed. In 1901 this country produced 261,000,000 tons of coal. Even when we reckon that one ton of hard coal goes as far as two tons of soft, the falling off in the supply this year was not more than one-eighth. The coal stored in yards and bins at the beginning of the strike was nearly enough to have offset the deficiency. It was only the feverish anxiety of everybody not to be left in the lurch that made the present panic and extortion possible.

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The Trial of Colonel Lynch

Last week at London occurred the trial of Colonel Arthur Lynch, member of Parliament for Galway, on the charge of high treason. As may be imagined, the occasion was one of deep impressiveness. It is sixty-odd years since an Englishman has been on trial for high treason. The defendant at that time was the lunatic who tried to shoot Queen Victoria and Prince Albert on Constitution Hill. Colonel Lynch was born in Australia, is a British subject, but in 1900 took the oath of allegiance to the Transvaal and issued his appeal to Irishmen to fight for the Boers. He himself fought against the British at the head of an Irish brigade, and prosecuted spies with all the rigor of martial law. When the war was over, he again professed to be a British citizen, and

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was elected to Parliament by the pro-Boer Irish. The trial began last week before Lord Alverstone, Lord Chief Justice, and two other Justices. The prisoner pleaded "Not guilty." After Sir Robert Finlay, the Attorney-General, had recited the alleged treasonable acts, counsel for the defense submitted that the prisoner was protected by the naturalization laws, that a man was entitled to become an alien at any time, even after the outbreak of war, that Colonel Lynch took up arms in behalf of the Transvaal without secrecy and under the belief that the Naturalization Act permitted it. Sir Robert Finlay, on the other hand, argued that Colonel Lynch procured naturalization for the purpose of fighting against his own country, and added that, even could naturalization cover the prisoner's subsequent action, it could not cover his anterior treason—the adherence to England's enemies, and the statement of his willingness to fight against Engla d's army. The Lord Chief Justice, in summing up, said that the case involved no difficulty either of law or fact. It was treason to join the enemies of the Sovereign for any purpose. The jury returned a verdict of guilty, and the sentence of death was passed on each of the four counts in the indictments. It is believed that the sentence will be commuted; but the King's clemency will in no way change the conviction of most Englishmen that the prisoner was proved to have been a traitor in both letter and spirit, particularly since, as is reported, there is no record of any formal renunciation of British citizenship or of any formal naturalization in the Transvaal. The charge would probably not have been brought if Colonel Lynch had not had the effrontery to stand for Parliament.

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Education in China Not even the repeated rumor that General Tung, with the Mohammedan province of Kansu behind him, had taken up arms against the Chinese Government was so interesting last week as was a confirmation of the report that Yuan-Shi-Kai, Viceroy of the metropolitan province of Chili, had offered to pay the expenses of about sixty Chinese students in the Military School at Tokio, Japan, realizing, as he says, that compulsory education in foreign learning for the officials is one of the two great needs of China at present, the other (and, to our mind, more important) being elementary education for the masses. This opinion is also reflected in a recent address by Mr. C. S. Addis before the Educational Association at Shanghai. "The China pony," he remarked, "is endowed by nature with a courage and endurance second to none. It has required, however, a long course of foreign training to develop the added powers of intelligence and swiftness which make him a formidable competitor on any racing field." The same training is necessary with the Chinaman. The native good qualities are there—sobriety, frugality, patience, industry, adaptability; but, despite these, there is both inefficiency and waste of Chinese labor; "as compared with European it is as one to three." The Chinese lack the capacity to combine their good qualities and apply them to modern industrial conditions; as Mr. Addis says, "the power of mental concentration is wanting." The conviction which has taken hold of enlightened native officials and foreigners alike has borne fruit, not only in the sending of young Chinamen abroad, but also in the opening of primary and intermediate schools at home. Prefectural schools are to follow; but a higher grade, namely, the university, has already been established, not only at the Peking Imperial University, but also in the provinces of Shantung and Shansi. The great problem of the universities, of course, is to obtain competent foreign professors to teach in Chinese, or to obtain Chinese professors who have mastered the leading branches of foreign learning. In preparing China for all this educational renaissance a principal agency has been the "Society for the Diffusion of Christian and General Knowledge among the Chinese," of which Sir Robert Hart, Imperial Director of Maritime Customs, is President, and Mr. Addis, whom we have already quoted, is one of the Vice-Presidents. Whatever harmony of progress there now exists between China on the one hand and Europe and America on the other is largely due to the wise and persistent endeavors of this Society. Its members realize that foreign diplomats and merchants alone cannot succeed in bringing China into line with more civil-

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ized ideals. The Society justly claims that nine-tenths of the increased knowledge which the Chinese have recently obtained, and no less than ninety-nine per cent. of all the modern schools there, up to the last few years, are due to the missionary. But even the missionary cannot solve the present question; it must be done by the Chinese themselves as educated by the leaders of the world's educational systems.

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The American Institute of Social Service

In a very interesting article called "The Best of Paris," published in last week's issue of The Outlook, the author, Mr. Carl S. Vrooman, after praising the Musée Social as an invaluable institution, expressed the belief that "a virile, scholarly, and constructive institution of the sort will one day be established in our country to boil down and popularize, supplement and stimulate, the work of our present Bureau of Labor Statistics." Such an institution now exists, has already done excellent work in this direction, and has of late largely increased its scope and plan of usefulness. The American Institute of Social Service, in a charter granted it last month by the Regents of the University of the State of New York, defines its object as "the collection and interpretation of facts bearing on social and industrial betterment and the dissemination of the resulting knowledge for the education of public opinion." The Institute is an expansion of the League for Social Service, which was founded some four years ago. Since that time it has been accumulating material, and, as we have heretofore told our readers, has put itself in touch with social needs on many sides. The aims of the Institute are identical with those of the League, but it will have additional departments and a more ample equipment throughout. Its organizing committee was headed by the late Abram S. Hewitt, and includes many men and women of influence, of whom we may name a few only. Among the men are Carroll D. Wright, Spencer Trask, Robert C. Ogden, Albert Shaw, Jacob A. Riis, R. Fulton Cutting, Josiah Strong, and W. H. Tolman; among the women, Miss Helen Gould, Grace Dodge, Miss Caroline Hazard, Mrs. Mary L. Dickinson, are representative names. The Institute is in close touch with the Paris Musée Social, and has established other international relations of great value. The Director, Dr. William H. Tolman, will spend part of the coming summer in the principal cities of Europe gathering material relating to such subjects as improved housing, settlements, playgrounds, public baths, and other developments of social economy of European cities and countries. The Institute will issue Social Service handbooks describing societies and institutions occupied with charity, recreation, art, education, improved houses, and the like; will send out a bi-weekly letter service to hundreds of newspapers describing and interpreting new movements; will provide for illustrated lectures; will continue to carry on its commercial membership section in which are interested many of the most important and foremost establishments of the country; and in many other ways will act as a center and clearing-house of social economy. The public service which may be rendered by such an institution can hardly be overestimated; and its opportunity for increasing this service is limited only by the support it receives from the public.

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The Pennsylvania Academy of Fine Arts

The Outlook has already called attention to the annual exhibitions of the Pennsylvania Academy of Fine Arts as constituting a genuine American Salon. Through the remarkable energy and tact of the managing director, Mr. Harrison Morris, these exhibitions have come to be representative of all that is best in the various departments of painting, pen-drawing, illustration, and sculpture among American artists, whether at home or abroad. The Pennsylvania Academy, as the oldest institution in America devoted to the fine arts, seems thus to have resumed its original leadership, and this not only because of the compelling excellence of its exhibitions and of its training-school, but also because it has gained in a peculiar degree the confidence of the entire American artist body. It certainly is a relief from the divided and subdivided exhibitions of Paris and New York to find one showing of pictures which is at once comprehensive, representative, and really National in its char-

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acter. The present exhibition at Philadelphia, which will continue until the end of February, should be distinguished from its predecessors and from others because it seems to mark the declining interest taken by the public in that department of painting which we know as *genre*. The examples of this department are notably few in number as compared with those which have crowded the walls of picture shows for the past generation. The public has finally tired of whatever has been meretricious in the genre school of overemphasized millinery and upholstery, and there has been a correspondingly increasing interest taken in landscape painting—not in the hard, metallic, photographic reproduction of actual scenes, but in the evanescent, atmospheric aspects of nature, those which give greatest play to the imagination. Finally, the noble art of portraiture has gained steadily in influence and in vogue, so that not only are American artists overwhelmingly occupied with orders, but every year witnesses the coming to our shores of a notable group of foreigners who find here their most profitable employment. In the present exhibition the works of such men as Messrs. Alexander Harrison, Winslow Homer, Gedney Bunce, and Charles Morris Young, for instance, indicate the fineness and variety of perception of painters of nature, whether on sea or land, and in portraiture the canvases of Messrs. Whistler, Sargent, Alexander, Chase, Tarbell, Benson, Abbott Thayer, Irving Wiles, Miss Cassatt and Miss Beaux. As indicating the wealth of output behind each name represented at the Philadelphia Academy, we may add that there are there no less than six pictures apiece by Mr. Whistler, Mr. MacEwen, and Mr. Harrison, four by Mr. Sargent, five each by Mr. Chase and Mr. Tarbell, seven by Mr. Alexander, and twelve each by Mr. Palmer and Mr. Winslow Homer.

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Julian Ralph

Julian Ralph, who died in this city on Tuesday of last week, belonged to the group of men who have been developed by the exigencies and opportunities of modern journalism. Mr. Ralph was what is known as a Special Correspondent; a trained man of great quickness of resource, courage, and capacity, who could be sent at any moment, to any part of the globe, to report a war, a plague, a revolution. The intrepidity of the Special Correspondent in the wars of the last thirty years has been quite as great as that of the bravest soldiers. Their exploits of this kind have rarely been recorded; but the story of their heroism, energy, and triumphs over obstacles forms one of the most romantic chapters in recent history. Mr. Ralph was the son of a physician, born in New York, educated in the public schools; he entered a printing-house at the age of thirteen, and two years later had attracted attention by reason of the excellence of his descriptive work. After acting as editor of several short-lived or out-of-town newspapers, Mr. Ralph came to New York in 1870 to join the staff of the "Daily Graphic." His work had so much individuality and vividness that its quality was at once recognized, and Mr. Ralph was invited to join the staff of the New York "Sun," a position which he held for about eighteen years, representing the newspaper in different localities, and intrusted with important and difficult commissions. During the last eight years he had various newspaper connections. He represented the London "Mail" in the Turko-Grecian war, and two New York newspapers in London during the Jubilee of Queen Victoria; he was the representative of various London journals during the Boer War in South Africa, and he participated in the campaigns of Lord Roberts and General Methuen. He had traveled widely in China and the Black Sea region, and was the author of a number of books of travel and observation and of two novels. Personally Mr. Ralph was a very interesting talker; fresh, frank, original, full of special knowledge of remote localities and peoples, with an immense interest in life. His enthusiasm was the joy of his friends. He was always "discovering" commonplace things or familiar localities again. It used to be said that he found Tompkins Square at least once a year, and that he more than once discovered City Hall in this way. "Discovery" meant to him a new look at a building or a locality, a new feeling for its human interest or its charm, and an immense zest in his enjoyment of beauty, of novelty, or of significant types.

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Wireless Telegraphy The first actual message by the wireless system between the United States and England was sent last week in the form of a complimentary and congratulatory despatch from President Roosevelt to King Edward. The distance from the Cape Cod station to that at Poldhu in Cornwall is about 3,000 miles—600 miles further than that between the stations at Poldhu and Glacé Bay. Oddly enough, the actual sending of the message was inadvertent: Mr. Marconi was practicing with it on the apparatus at this end, not supposing that the apparatus at the other end was in readiness, when he received a report via Glacé Bay that President Roosevelt's message had been received in England. Mr. Marconi is confident that the system will be ready for commercial use within three months. The Poldhu plant's power is to be increased to equal or exceed that at Cape Cod, and then a regular service will begin. The inventor thinks that reduced rates for transoceanic messages will follow. Great as is the triumph of sending a message 3,000 miles, it bids fair to be surpassed before long by wireless "connection" between England and South Africa, and even between Italy and Argentina (6,000 miles). For the last the King of Italy has been building a power station to have five or six hundred horse-power—more than ten times that of the Cape Cod station—and Mr. Marconi hopes for positive results within a month or two.

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Episcopal Elections Last week, in the Protestant Episcopal dioceses of Mississippi and Newark, N. J., events occurred of an interesting nature to the whole country. In the first diocese, to succeed the lamented Hugh Miller Thompson, the Rev. Dr. Arthur S. Lloyd, General Secretary of the Domestic and Foreign Missionary Society, was elected on a first ballot. If Dr. Lloyd accepts the office to which he has been called, the Missionary Society will lose an officer whose consecration, enthusiasm, and notable tact have gained for him a high place among missionary organizers, but the bench of Bishops may be proportionately congratulated by the addition of one who in every way would add honor and worth to it. Dr. Lloyd is forty-five years old. He is a Virginian, and received his education at the University of Virginia. He devoted himself immediately to missionary work in the sparsely settled northern districts of his own State, where he labored with signal success. In 1885 he was called to St. Luke's Church, Norfolk, to take up the work begun by the late Bishop Newton. Three years ago Dr. Lloyd accepted his present post. To any position to which he may be called Dr. Lloyd will carry the influence of a peculiarly genial and forceful personality, together with a breadth of view which has already made his influence felt outside the bounds of his own communion, particularly in the work of the Young Men's Christian Association.—— In the diocese of Newark last week a convention was held to elect a Bishop-Coadjutor to the venerable Bishop Starkey. The candidate of a majority of the clergy was the Rev. Dr. Fiske, of Providence, R. I.; that of the majority of the laity, the Rev. Dr. Mann, of Orange, N. J. After a lengthy session, as there seemed little prospect of agreement, adjournment was had until next May. The occasion is of interest to all Christians as indicating a possible change in the proportionate influence both between clergy and laity and between the High and Broad Church parties.

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Methodist Reunion A recent meeting of more than usual significance was that of the Joint Hymnal Commission of the Methodist Episcopal Church and of the Methodist Episcopal Church South, at Nashville, Tenn. While for several years there has been a movement on foot to bring the two Churches nearer together, this would seem to be a definite step, particularly as a common hymn-book has been authorized and a Commission appointed to prepare it. Among the Commissioners are Bishops Goodsell and Hoss, the Rev. Drs. Stuart and Winton, Professors Winchester and Mims. The meetings of the Commission were characterized by great cordiality, and the progress made was entirely satisfactory. About four hundred hymns have already been agreed upon, most of them the standard hymns of the two Churches, along with a goodly number of the best modern productions. The Commission expects to complete its work in

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July; and the resultant good may far transcend the immediate purpose in view, perhaps leading to a federation of the two great branches of American Methodism, and thus undoing the work of half a century ago. At all events, the Nashville meeting is only another evidence of the disappearance of sectionalism from American life.

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Dr. Hall as Haskell Lecturer in India

Following the late Dr. John Henry Barrows and Principal Fairbairn, Dr. Charles Cuthbert Hall, President of the Union Theological Seminary of New York City, has been delivering the University of Chicago Haskell Lectures in India. He has delivered the full course in Calcutta and in Lahore, besides giving part in Colombo, Benares, and Allahabad. According to the conditions of the lectureship, the remaining Presidency cities, Bombay and Madras, will also be included in his itinerary. He has drawn large audiences of students and of educated Hindus, who are more eager than ever before to listen to the presentation of Christianity by leading preachers and theologians of the West. In some of the places which Dr. Hall has already visited he has drawn the largest local audiences that have ever been gathered there, and, quite significantly, in steadily increasing numbers for the six successive evenings. The general subject of the lectures is "Christian Belief as Interpreted by Christian Experience," set forth under the topics, The Nature of Religion, The Christian Conception of God, The Lord Jesus Christ the Supreme Manifestation of God, The Sin of Man and the Sacrifice of Christ, The Ideas of Holiness and Immortality Interpreted by Christian Experience, and Reasons for Regarding Christianity as the Absolute Religion. The sympathetic appreciation of all that is good in their religion and the eloquent personal declaration of the facts and significance of Christian experience have been appealing forcibly to the earnest seekers after God in India. In Calcutta Dr. Hall had the privilege of baptizing a young man of high standing who had been led to decide to become a Christian by the hearing of the lectures, and the sentiment of not a few of the Hindus probably was voiced by one who said in words of thanks, "Up to this time I supposed I could be overcome only by mind. Now I know that love conquers. You have won us by love." In Lahore, where at the close of the course the published lectures were first offered for sale, the entire temporary supply of 150 copies was taken at the door before all the audience had left the town hall. Leading representatives of college students, of Hindus, of Mohammedans, and of each of the reform movements in Hinduism, have sought and obtained separate private interviews. Everywhere Dr. Hall has received cordial welcome, not only on his own mission, but also as a representative from America, whose substantially sympathetic aid to India during the recent famine and through missionary education was frequently recalled with deep gratitude in the addresses of welcome and of thanks. In many ways Christianity is being attractively and efficiently presented to India, and the admirable general work of the missionaries is being admirably supplemented by the special work of such men as Dr. Hall, who are being sent out from time to time.

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District Attorney Jerome

There are some thoroughly honest and well-meaning people who have been disturbed, if not shocked, by the methods employed by District Attorney Jerome in his fight with political corruption during the first year of his term of office. We think most of these well-meaning critics of the District Attorney understand neither the platform upon which he so courageously stood during his memorable campaign of 1901, nor the motives which are directing him in the conduct of his office, nor the results which he is seeking to accomplish. The Outlook approved of the candidacy of Mr. Jerome, and rejoiced in his election, because it believed that he was introducing into practical politics an element which is too rarely found in that field of human activity.

Every reader of the story of his campaign—which is now appearing serially in The Outlook—must have recognized what this element is. To find out the

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actual facts for himself, and to tell the public the naked truth about them, has been Mr. Jerome's animating purpose from the day he was nominated until now. He counts neither personal nor political expediency. Now that the smoke and fury of the political battle in which he fought so important and victorious a part have passed away, we think it is well to set down calmly and quietly the record of that contest, and to ask our readers to consider it and what it means. This is the reason why The Outlook is publishing "A Fight for the City." In our opinion, what Mr. Jerome did during his campaign he is still faithfully and courageously doing as a public official. He is not attempting to exterminate gambling or prostitution. He *is* attempting, and with a remarkable degree of success, to crush out the corrupt and debasing alliance between city officials and vice and crime. The power of the law can never make vicious men virtuous, but the power of public opinion, supporting public officials, can prevent the Police Department, the Health Department, the Building Department, the Tax Department, and the other executive branches of the municipal government, from sharing with the vicious the profits of their vice. When the District Attorney raids a gambling-house like that popularly known as "Canfield's," he does it, not primarily to punish Canfield, but to show the public that the officers they employ and pay to prevent confidential clerks from squandering their employers' property and rich men's sons from losing their patrimony over the roulette-wheel, not only wink at such proceedings but encourage them. Any public man who does his duty courageously in attacking a public evil will be misunderstood, misrepresented, and even maligned by those from whom he ought to receive encouragement and support. Mr. Jerome knows this, and bears the burden without complaining. Nevertheless, the real work which he is doing ought not to be obscured by the specious argument of his enemies—who are enemies of the public welfare—that he is simply driving criminals from one block to another, and that the law must wink at vice because it cannot suppress it. We have the right to believe that we are speaking for Mr. Jerome when we assert that he is not fighting the gambler, the liquor-seller, or the prostitute. When they obstruct the real work which he is doing, they will inevitably get hurt, as in the case of Canfield. His chief, we may almost say his sole, purpose is to put a stop to official blackmail.

To what gigantic and horrible proportions this system of official blackmail has grown in this city the story of his campaign clearly indicates. Let those honest critics to whom Mr. Jerome's methods seem so radical as to be undignified, carefully read his mind and purpose as indicated in the graphic story told by Mr. Hodder, and we think they will agree with us that the District Attorney should have from every good citizen constant and cordial support, as one who has done more than any other single individual to make the public appreciate the need in New York of a fearless and incorruptible administration of the law.

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Selling and Giving

The character of the great congregation which filled Calvary Church, in this city, on the occasion of the funeral of Mr. Hewitt, on Wednesday of last week, bore impressive testimony to the range and variety of his interests. The church was crowded with men, and not often in any assembly are to be found so many men of advanced age. Universities, colleges, schools, the arts, religious organizations, all the leading clubs, and innumerable financial organizations, were represented by their leaders. There were faces familiar to the public in almost every pew in the church. Foremost men of the city were among those who stood with the family of Mr. Hewitt about his coffin. It was an assemblage which evidenced something more than prominence in social and civic affairs; it bore striking testimony to the energy and generosity of Mr. Hewitt's nature, to the multitude of things for which he cared.

Science determines the rank of a living creature by the number and complexity of its relations to its environment. If these relations are few and rudimentary, the living thing is rudimentary; if they are many, complicated, and intricate, the organization which sustains them moves up in the scale of life. Man is at the head

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of all created things because he has the greatest number of relationships with his environment; and among men, rank is to be determined by the same test. The rich, highly organized, fully developed nature stands in manifold relations to its environment. Such a nature has a great variety of interests—physical, social, political, intellectual, moral, and spiritual. It touches life on every side, its energy flows out through a thousand channels; and when such a man is withdrawn from the sphere of mortal action, there is a widespread feeling that life has been impoverished. There are thousands of people to whom life has never been as rich since Phillips Brooks went out of it; and some one has said with truth that New York seems lonely without Mr. Hewitt.

No man can call together the representatives of so many forms of human activity, of so many organizations, representing such widely different interests, unless he has been a generous spender. The man of niggardly nature, of parsimonious spirit, who husbands his resources and saves rather than gives, is always solitary, and his departure means little either to his friends or to the world; but the going of a great giver is like the drying up of a river. A man is great because he has capacity for assimilation, for taking to himself the force of his own time, for appropriating the accumulations of the past; and because he has the capacity for immense bestowal. The man of energy is a great giver. He may not always be lavish with his means, but he is always lavish of himself. To whatever he touches in the manifold relationships of life he gives something of his own spirit, the impulse of his own power, the inspiration of his leadership.

A man's place among his fellows is determined by the relation between the things that he gives and the things that he sells. Every man has a right to sell, at the best price he can secure, his time, strength, knowledge, and talent; but every high-minded man gives more than he sells. Every great leader carries to his work his temperament, his power of devotion, his character, and his genius, and these no man can sell. The country can pay Abraham Lincoln a certain salary; but, whether that salary be large or small, no country can pay for the services which such a man renders, and such a man cannot sell those services; he must give them. What makes his service priceless is the fact that it could not be bought or sold. It was a free gift. A great painter like Michael Angelo may receive large sums for his work; but he cannot sell, and the world cannot pay, for that view of life, that force and distinction of nature, which reinforce the technical skill and give the work as a whole its splendid significance. Mr. Gladstone had a right to sell his time, his talent, and his strength; but England did not and could not pay for such a service as Mr. Gladstone rendered. The people who listen to a preacher like Phillips Brooks ought to make ample provision for his comfort and ease, because freedom from care of material things provides the conditions for the highest efficiency of such a spirit; but no congregation could pay for the service which a Phillips Brooks renders to the people who hear him and to the community at large.

Great natures are always generous; they are fountains, not only of vitality, but of bestowal. However great the rewards they receive may be, these rewards are but a fraction of the worth of the service rendered; and no man ought to be satisfied, whatever his position or work, unless he can feel that he is giving far more than he is receiving; that a very large part of what he does is not returned in money; that, however successful he may be on the practical side, he must still be counted one of the benefactors of his kind because of the generosity of his bestowal.

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The Certitude of Immortality

To the Editors of The Outlook:

Several months ago one of your reviewers, in commenting upon some religious book, by Farrar, I think, took occasion sharply to criticise the writer for maintaining that Christ's resurrection is our only proof of the "universal certainty of immortality" (or some similar expression). I now write to ask you on what grounds you *speak so certainly of immortality independently of revealed religion.* I must admit that I am sometimes horribly depressed by a lack of conviction on this matter, when I feel the weight of scoffing skepticism without—with its assertion that life is merely a chemical process soon to be discovered—and when

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doubt begins to gnaw within. As a matter of fact, many men seem to doubt immortality, and if there is some unanswerable argument in support of this "universal certainty," those who possess it should advertise it far and wide. X. Y. Z.

Reserving to the last the most important consideration, one may clear the way to a reasonable conclusion by observing where the burden of proof rests. Two views compete. One holds that mind is a function of the body. The other holds the body to be the organ of mind. Which of these is the more reasonable must be judged in view of the achievements of mind—organizing out of nervous sensations the conception of an orderly universe, weighing and analyzing the stars, yoking to work the titanic forces of the world, creating art, literature, and religion. If, as all this indicates, the body be the organ of mind, the burden of proof rests on those who say that the end of the organ is the end of the organist.

One should allow for the important distinction between the assurance based on mathematical demonstration and the assurance based on rationally discerned probabilities. To the former belongs our knowledge of the cosmic law of gravitation; to the latter our practical judgment in the conduct of life even in its greatest exigencies. In these the utmost that we require is a reasonable rather than an incontrovertible assurance. We are also to bear in mind that even the exact sciences, as well as the reasonable conduct of life, are both at bottom based on faith, faith in the truthfulness of nature, faith in the perceptive and rational faculties of mind.

Those who seek for philosophic "proof" of immortality are not content with historic facts, however strong they may be as witnesses. They desire to find ground for believing that life survives beyond the grave in phenomena which life exhibits here and now. Such ground is discoverable. A species, a type, of life exists in the present world which reason cannot without stultifying itself pronounce destructible by the death of the body.

This world exhibits two types, two grades, of life, whose distinctness is demonstrated by the opposite modes of their development. To recognize this is of pivotal importance in the discussion of the subject. The first is the animal life, developing itself by its struggle to appropriate and possess this world in the survival of the fittest. The second is the moral life, developing itself through sacrifice of this world in order to fit itself to survive this world. History exhibits through the ages a multitude turning their backs on allurements of a transitory nature in preference for a good which they deem eternal. The entire record of moral and religious progress is the record of this victorious struggle of moral nature against the most imperious demands of animal nature.

The question at issue is, Does this victorious energy proceed from a fond illusion, and rest on no more substantial basis than a dream?

Frederick the Great is said to have asked his chaplain for clear evidence of the truth of Christianity, and, to save time, in the fewest words. To which the chaplain replied: "The Jews, your Majesty." To a demand for evidence of immortality both convincing and brief, one may simply answer: *The martyrs.*

When one of that glorious company prefers to lose life rather than virtue, some raise the question: Does he keep his virtue any longer than he keeps his breath?

The affirmative answer rests on the axiom, respected alike by Science and Philosophy, that Nature never lies. Unless we can trust Nature, there is nothing in the universe to trust.

The primary instinct of life is self-preservation. We trust it amid floods that threaten to drown the body. It is equally trustworthy amid perils that threaten to pollute the conscience. In each case it points to reality, to a possible good as conditioned on the struggle it prompts to. Its conditional promise of that good cannot reasonably be regarded as more illusive in the one case than in the other. The self-preserving instinct of the moral life, that bids parting with the body for the keeping of conscience, is at least equally veracious with the similar instinct of the animal life, that bids the shipwrecked swimmer throw away his bag of gold in his struggle for the shore.

We must believe, then, that though the steadfast martyr loses his body, he keeps his virtue. But he cannot keep it unless he keeps the life from which his virtue is inseparable, without which *his* virtue would be but a name, a memory of something

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vanished from existence. Were this not so, the noblest type of life would be the most deceptive. If the defeated animal instinct to save his body from the flame pointed to a more substantial good *for him* than did the victorious moral instinct to save his virtue from stain, no rational account could be given of the action of what is most heroic and divine in human nature.

One who is not prepared at once to admit the full force of this argument must at least recognize its preponderance of rational probability. Outside of mathematics there is no problem in which judgment is not determined by the balance of probability.

On precisely similar grounds of pure reason science holds the otherwise indemonstrable cosmic ether to be a reality, affirming, with Professor Tyndall, that it is a postulate of reason for a rational explanation of the action of light.

We have found thus exhibited in the present world a type or grade of life whose demonstrated independence of this world assures our reason of its exemption from the evanescence of this world. Those who are skeptical of the fact are so in part, at least, through neglect to study the phenomena that attest it.

This remark suggests what, after all, yields the supreme assurance of immortality, to which the foregoing considerations are merely subsidiary. Cicero observed in heathen Rome a fact which also should count for much with those whose judgment is determined by the rational probabilities of the problem. This is, as he said, that the presage of a future life roots itself deepest in the most exalted souls. The highest certitude of it depends on one's cultivation of the moral and religious life which is the sole and sufficient witness of it. He whose reason cannot penetrate the cloud of doubt cannot borrow this certitude from another; the inward conviction is incommunicable. He must create within himself the soil of the Christly life to which it is indigenous. As in Jesus, so in those who follow him in cultivating life of the divine type, that life bears convincing testimony of itself. It can say with Jesus, "*I know* whence I came, and whither I go." On such a life only a blind materialism can write at the grave,

> "The forces that were Christ
> Have taken new forms and fled."

The world it has overcome can bring it to no end, but only to that world to which its struggle attests that it belongs.

The Impressions of a Careless Traveler

VII.

April 15.

WE came back last night tired of a four days' land trip to Tiflis. The illustrated circular describing the tour of the Prinzessin, which was forwarded to us before we started, thus locates and describes this city:

"Batoum is one hundred and ten miles northeast of Trebizond, its harbor being the safest on the east coast of the Black Sea. . . . Opportunity is given to visit by rail from this point Tiflis, the capital and largest city of Caucasia, a half-European, half-Asiatic town, aptly described as a city of contrasts, Cairo alone presenting a similar mixture of Oriental poetry and decay, with some of the humble types of European society. It consists of a Russian quarter, with ambitious buildings of the modern style, a clean and picturesque German suburb, and a Persian district with a decidedly Eastern aspect. Tiflis was first made a capital in 455 by Wakhtang, a Georgian chieftain, who erected a fort and several churches. It was subsequently occupied and plundered, devastated and rebuilt, by Persians, Greeks, Saracens, Turks, etc., till 1795, when Russia, in order to protect it from the Shah of Persia, took it and has kept possession ever since. Tiflis has a population of over 100,000, among whom are 8,000 artisans renowned as silversmiths, gunsmiths, and sword-makers. Of its fifty-four churches, the Cathedral of Sion traces its origin to the fifth century."

At Batoum we entered Russia. Here we had our first experience of the Russian Government. Prior to Constantinople our passports were not asked for. At Con-

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stantinople we were directed on landing to go to an office at the Custom-House, where they were viséed—*i.e.*, stamped—by an official, without charge to us. This was so much a pure formality that I passed by the office, had my hand luggage examined, and could have passed on had not a friend suggested that I might have difficulty in embarking if I did not have my passport viséed. In fact, however, it was not looked at again. In Batoum it was quite different. All our passports were gathered up by the steward. Russian officers came on board to examine them. We had to go in person to the library to get them. Two of our fellow-passengers, seeing theirs on the library table, and jumping to the conclusion that all was done, took them up and went off, and after we all got on shore the train was delayed ten or fifteen minutes until the proper officer could be hunted up and the passports viséed. This incident emphasizes my impression of the difference between the Russian and the Turkish Government; it is matter of feeling largely, but as I find it shared by others of our passengers, I think there must be some basis of fact for it. In Turkey there is no real government. Official position gives prerogatives and powers, but involves no duties. There are despotic powers, but no organized power. Foreigners are protected by their flag and have their own consular courts of justice; but a native is at the mercy of any man who is stronger, more cunning, and more unscrupulous than himself. Neither person nor property is really safe in Turkey. In Russia there is a strong bureaucratic government. It is thoroughly organized. It protects person and property. I am inclined to think that both are quite as safe in Russia as in America, so long as one is not *suspected* of being hostile to either Church or State, which are practically one. If he is under suspicion of hostility to either, he has no assurance that he will have any trial, or even know of what he is accused. I would much rather live in Russia than in Turkey, but I should want to be both "orthodox" and imperialist, and as I am neither, I should never be quite easy in Russia.

Batoum is the port from which most of the oil from the Russian oil-fields is shipped to European ports, and enough of it escapes in the shipping to furnish a very evident covering to the water of the harbor. Perhaps this is what makes it the safest harbor on the east coast of the Black Sea. We met here on landing the American Consul, who was an old acquaintance of one of our passengers. Report has it that his consul fees amount to $300 a year, and his salary from the Standard Oil Company to $25,000 a year. It does not seem to me felicitous to employ as our ill-paid representative so well-paid a representative of a great corporation, whose interests might very easily, in certain conditions, be quite different from those of the United States or one of its private citizens. [But later the Consul at Odessa told me that Mr. Chambers's reports were noteworthy, and had been translated into Russian, and I think he said also German.] We saw Batoum only from the car windows. For on landing we went direct to our train, and, after the delays which appear to be indispensable in all Eastern countries, we started on our thirteen-hour railroad ride to Tiflis.

The special train arranged for by Cook, under whose guidance all the passengers placed themselves in the Black Sea excursions, was a corridor train—that is, it was composed of cars each of which was divided into compartments running across the car, and a hallway running the full length of the car along one side of it, on which these compartments opened. We four, with two fellow-passengers very congenial to us, secured one of these compartments, and made ourselves very comfortable. Each of the two long seats, facing each other, had an upholstered back which could be turned up over the seat so as to make a bed, thus converting the compartment into a sleeper with four beds, each of which was long enough to make it possible for two short people to sleep in it, by either curling up a trifle or by overlapping a trifle. As evening came on, we turned up one of these beds, and two of our number climbed up into it, while the rest, in various attitudes, composed ourselves to rest, and perhaps to sleep, on the seats or couches below. There were two dining-cars on the train, quite different from ours, however. A long table ran the whole length of the car, and on it a table d'hôte lunch and dinner

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were served, to each of which the passengers were summoned in three relays, by means of a dinner-bell rung through the train. The engine burned coal-oil—consequently no smoke, no cinders, but some smell. The train, though a special express, did not move very rapidly—I think from ten or fifteen miles an hour when climbing the mountains to thirty miles an hour when descending. We made stops all along, for no very apparent reason, and never, I think, for less than four or five minutes. The starting was quite a ceremony. First a station-bell rang; in perhaps two minutes it rang again; then the engine blew a whistle; the conductor responded with a pocket whistle; the engine replied, and then we moved off. As soon as the passengers understood this to be the rule of the road, they jumped off at each station, to walk the platform, pick flowers, get snap-shots with their cameras, or get some fruit or a glass of tea or coffee—both are served in glasses, not in cups, in Russia—at the station restaurant.

For the first two hours our route lay over a perfectly level plain, like an American prairie, though with generally a thin soil; on the whole, a poor country. At first the sea lay on one side of us; later the mountains began to appear upon the other side. At about noon we entered the hill country and began to climb up through a ravine, along the edge of a mountain torrent. The valley grew gradually narrower, the hills more precipitous. They were generally barren, always treeless, sometimes cultivated in patches. The roads were too steep and rough for carriages. The carts were a combination of two wheels and two poles; the latter, sticking out behind and taking the place of back wheels, answered also the purpose of brakes down the steep hills; the motive power always small oxen. Steeper and more barren grew the hills, narrower and still narrower the valley, until at last, a little before sunset, we entered a long tunnel on the top of the range we had been climbing all the afternoon. We were, I believe, about three thousand feet above the sea. I am sure we all shared the surprise to find ourselves, when we emerged, in a garden; the fields green with verdure, the trees radiant with blossoms, the villages alive with apparent prosperity. In ten minutes we had passed from a desert into an Eden. Ten or fifteen minutes beyond the tunnel we stopped at a large station, in what appeared to be a town of considerable size, and there remained—five minutes, ten minutes, quarter of an hour, half an hour—and then rumors of an accident began to spread through the train. One of our fellow-passengers, passing through the train while it was in the tunnel, had in the darkness become confused, and either, mistaking the doors, had opened the wrong one and stepped off the train, or had somehow managed to fall between the cars and yet miraculously to one side. Two minutes later the patrol coming through the tunnel found this passenger there, got him on his feet, and succeeded in getting him to a telegraph station at the mouth of the tunnel, telegraphing to our train and getting a hand-car which brought our fellow-passenger on, considerably shaken up and with a broken arm, but apparently not otherwise seriously injured. The tunnel is broad enough for two tracks, but has as yet but one; he fell on the vacant side; had he fallen on the other he would inevitably have been crushed between the train and the wall of rock. We waited nearly or quite two hours for him. Bandages meanwhile were procured and a local surgeon obtained; the arm was set; and we started on our journey. We incidentally learned through this accident that at all Russian stations appliances are kept in readiness for first aid to the injured.

It was thus nearly midnight when our train stopped at the station at Tiflis. Here Cook's arrangements appeared to me to be worthy of all praise. To embark a hundred and fifty passengers from a train, most of them sleepy, none of them knowing the language of the country, nor even each other's language, and get them promptly and comfortably housed in their respective hotels, is no small undertaking, and this was accomplished with much skill. Each passenger had been given a ticket on which was the name of his hotel, and in some cases the number of his room. The passengers allotted to hotel No. 1 were first called in the waiting-room, then those for hotel No. 2, and so on. We were allotted to the last hotel, but got off very quickly, with little confusion or dis-

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order, and, handing in our card, were taken to our rooms at once, so that in an incredibly short time we were placed in condition to go to bed and to sleep if we were so inclined. Our hotel was half a mile or more from the center of the city, which deprived us of some of the sights and sounds we might have otherwise had without leaving the hotel; but, *per contra*, we had a quiet hotel, excellent rooms, a good table, and street life that was not without interest. It was essentially German, and but for the fact that we did not speak German and scarcely any one in the hotel understood either French or English, we were very comfortable. Indeed, Tiflis was in two ways disappointing: agreeably, in that I had expected to find primitive and perhaps uncleanly accommodations, whereas I had no fault to find with those furnished to us; disagreeably, in that I had expected to find a city unlike anything I had ever seen before, whereas I saw more of strange sights, faces, costumes, and customs in Constantinople. I should have done well on the first day to have found, if I could, an English-speaking guide and engaged him for ourselves. Whether I could or not, I do not know; they were rare; for English visitors to Tiflis are rare. Some of our fellow-passengers did get English-speaking guides in Tiflis; they were, I believe, Armenians who had lived in England or in America, and who came to the hotels for the purpose of renewing their acquaintance with English-speaking people. I wonder, by the way, how it is that Mr. —— gets his guides and his carriages. He is never flustered or hurried or anxious or even concerned. While his fellow-passengers are running hither and thither, pushing, struggling, bargaining, perspiring, I see him generally looking calmly on, cane in hand, cigar in mouth, placidly amused at the turmoil. When all is over, he has a good carriage, good horses, an intelligent driver, and one of the best guides in the city. It dawns upon me that the guides are as anxious to find a customer as the customers are to find a guide, and he lets the guide find him.

Asia Minor is roughly divided into two districts or sections, in one of which, the northeast, Russia has, through concessions from Turkey, commercial control; in the other of which, the southeast, Germany has, in the same way, commercial control. The monopoly granted to Germany is the price paid by Turkey for aid furnished by Germany to Turkey in the Cretan war, and for her interposition of a quiet but effective obstacle to any European interference with the Armenian massacres. There is no instance in America *yet* of commercialism quite as bad as this. What it may become in the United States if the moral sentiment of the country is not alert, this indicates. As a result of this commercial control, the only languages used in that part of Asia Minor where we were are the Turkish, German, and Russian. English and French are of no use. As none of our party knew more than a few words of German, and we could only guess at the *letters* of the Russian language, we were necessarily dependent on Cook, and as neither of his two representatives had any knowledge of the Russian language, and they had to look after a hundred and fifty passengers divided between three or four different hotels, the situation was one of considerable interest, not to say of some difficulty at times.

Saturday morning we were taken in a series of processions—funeral processions we called them—about the city. Wisely, the company was broken up into small parties—our special one had not over six or eight carriages. One of Cook's agents went with us. From time to time the procession halted and the agent went from carriage to carriage with the information: "The City Hall," "Place ——," "The Opera-House," "The Museum," etc.—information which was not very valuable, nor to me very interesting. The city itself was more so, and of the city we got a fairly good idea. It is divided into two sections by a madly rushing torrent of chocolate water, crossed by at least three bridges, and in one place by a rope ferry. It is surrounded by high hills whose shoulders protrude into the valley and are partially occupied by dwellings. Neither in Tiflis, Trebizond, nor Constantinople has any grading apparently been done. Consequently the streets are often steep climbs or serpentine ascents or sometimes flights of steps, and the garden of one house is on a level with the roof of its next neighbor. Most interesting of all was the life; but that we could have seen almost as well by sitting in our carriage

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and letting the life go by us—though we should have needed to move our carriage to different points of view. Here is a funeral procession, the hearse laden with flowers, the coffin borne on the shoulders of the pall-bearers—empty, we are told it is, the body having been quietly buried the day before; here is a company of soldiers, the martial music sounding much like such music on Broadway in New York; here is a Greek church, and we go in to see the Ikon and the veil over the Holy Place; here are wine or water skins of all sizes from that of a small dog to that of a large ox—I have often seen pictures of them, but never the real skins before; here are the Armenian and Persian shops, of which more hereafter; here are Georgian men, their breasts ornamented with a row of silver-tipped cartridge-boxes, and here Georgian women, their heads ornamented with enormous winged head-dresses; here is a fire company going to a fire and carting the water in barrels with which they intend to put it out; here we see men watering the streets with a short hose carried like a garden hose on two wheels, and attached first to one hydrant and then to another; here is a wedding party, whether going to the wedding or returning we do not know, the bride sitting in an open cab, dressed all in white with a gorgeous bouquet in her lap, and with, I suppose, the groom at her side; and everywhere we are tormented by signs printed in letters sometimes like and sometimes unlike the English, with now and then a resemblance to the Greek, to which we in vain endeavor to attach some meaning.

But our most interesting experience in Tiflis was that of Saturday afternoon at the Armenian and Persian shops. These line both sides of several narrow and crooked streets in the old town, and here both manufacturing and trading are carried on, as I suppose they have been for many centuries. These shops, like the smaller bazaars in Constantinople, are little rooms ten feet broad by perhaps fifteen deep, their only light and ventilation being from the front, which is entirely open to the street. The customer stands in the street in making his purchase; the dealer, in what has all the aspects of a cave. Some of the more sumptuous shops are large enough to allow half a dozen customers or so inside the cave, but these are few. The weaving and silver work are done in the interior of the cave; all the goods are contained in one rather small show-case on the quasi-counter which serves as the partition between the cave and the street. There are absolutely no prices. These people are children, and bargain as boys do at school. "What will you take for your top?" "Ten marbles and two agates." "What do you take me for? I will give you five marbles." And so it goes on until an exchange is made for six marbles and one agate. I do not believe that these "merchants" have any idea what their raw materials cost, or what their labor is worth, or what profit they must get to make a living. All they know is that they have something which they do not want and which they wish to exchange for something they do want. A hundred and fifty customers, of all grades of worldly wisdom and worldly inexperience, some with plenty of money, some with little, some by nature spendthrifts, some by nature calculating every penny of expenditure, some hating bargaining, some thinking this chaffering is a great lark, none of them knowing the language of the town, only two or three interpreters in the entire crowd, all bargains substantially made by signs or by writing the figures offered and demanded on a scrap of paper; the entire principal street, barely wide enough for one carriage, crowded with interested traffickers and equally interested spectators, native and foreign—such was the scene that Saturday afternoon. Our railroad ride from Tiflis back to Batoum gave us fine views of the wild and romantic scenery which in coming up we had passed through after dark. The day was exceptionally clear; one view, especially, I am not likely ever to forget. The clouds covered the top of what seemed like mountains, ten miles from the base of which our train was running. Above these clouds a snow-capped peak towered, seeming as if it were hanging in the air above our heads by some marvelous suspension of the law of gravitation. I wanted to believe that this was Ararat, which was situated in that direction; but, after some discussion with a fellow-passenger over a map on which the mountains were indicated, I had to abandon that idea as untenable.

L. A.

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A FIGHT FOR THE CITY

THE STORY OF A CAMPAIGN OF AMATEURS

BY ALFRED HODDER

Private Secretary to District Attorney Jerome

III.—The Alliance Between Puritan and Grafter

FOR all practical purposes the puritan idealist and the "practical politician" are confederates in a game to defraud the public. The puritan plays for the credit of striving on all occasions, in public, in season and out of season, for the recognition of his code; the practical politician plays frankly for money. The two play into each other's hands, with never a wink to betray them, and the public pays. The puritan is rarely so unskilled in the ways of men as to believe for an instant that the laws he insists on having passed will be or can be enforced. He says brutally and simply, "I cannot and will not, in public, compromise with vice." He is not usually, in other matters, destitute of common patience or of common sense; and it is not to be presumed that he is so in this isolated instance. By his uniform protestation of hostility to vice, he gains or preserves the reputation of being a man of principle, and risks nothing. He maintains his peace with the women of his household, and, if he be a clergyman of doubtful dignity and ascendency, with his congregation (clergymen of indubitable dignity and ascendency have been among the steadiest of Mr. Jerome's supporters). He sacrifices the public interest to his p rsonal welfare; excusing himself sometimes, no doubt, on the ground that the effect upon his personal welfare is obvious and immediate, while the effect upon the public welfare is incalculable and remote; but oftenest on the ground that the public interest is best served by the administrative lie. The lies of the Jesuit are by his enemies declared to be elusive, swift, subtle, shifting, manifold; the lies of the puritan are instead emphatic, monotonous, colossal, few. They are for the most part lies concerning the community or human nature as a whole: good, round, mouth-filling, chest-expanding falsities as to what for humankind or the community is possible or true. The corrupt politician welcomes the puritan as an ally. He sees in laws that cannot and will not be permanently enforced a yearly revenue in money and in power. He sees that, if there were not a great many puritans in fact and in profession, venality in political life would cease to pay. The occasions would be too few on which a corrupt politician had anything of worth to sell. The maintenance of a corrupt organization costs money, day by day; and, without the wealth of the liquor interest and the prostitution interest and the gambling interest to draw upon, individuals indeed from time to time might pocket considerable sums of money for the sale of franchises and similar commodities, but such an organization as Tammany would lack the bare necessities of life. The refusal of the puritan "to compromise with vice" is Tammany's opportunity; and Tammany has never been slow to make the most of it. The puritan arouses public sentiment; Tammany, holding office, sees to it that the law demanded by that public sentiment is inserted upon the statute-book, and looks to the inevitable violation to supply the mainspring of its power. "Who were the advocates of the amendment of the gambling law in the Constitutional Convention?" Mr. Jerome asked, pertinently. "The foremost among them was Delancey Nicoll, the representative of Tammany Hall. And who reaped the benefit of it? Johnny Carroll, Frank Farrell, Johnny Sexton, and the gentleman who works his

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private gold-mine from his home in Wantage, England."

It sounds like a paradox to say that the average saloon-keeper would prefer to close on Sunday, but the fact is undeniable. Since he cannot close for the whole day, he would prefer to close on Sunday morning under a law rigidly enforced. The Liquor-Dealers' Association were loyal supporters of Mr. Jerome. After all, the saloon-keeper is a man like another, and is not anxious to work more than six days in a week, unless he finds work on the seventh day indispensable to keeping step at the pace set by competition. The saloon-keeper dares not close on Sunday, because his neighbors dare not and do not close. Which of two saloons on opposite corners at a street-crossing a man shall enter first is commonly a matter of pure accident; he happens at the time to be on one side of the street and not on the other; he enters the saloon that is the nearer. A prompt or a courteous or a facetious bartender takes his fancy, and for years together he and his friends, when they want a drink in that neighborhood, walk a block to go to that saloon. They pass other saloons on the way, as they might so many clubs of which they are not members; they never dream of entering the saloon on the opposite corner. But let their favorite saloon close on Sunday, and when they have tried the side door and found it locked, they stray across the street, and there, too, they find a prompt or a courteous or a facetious bartender; they become domesticated; they have been made free of another club, to which thenceforth they go on week-days as well as Sundays. A saloon-keeper whose neighbors keep open on Sundays must himself keep open on Sunday or lose in great part his week-day trade. He, like his neighbors, must pay blackmail for the privilege; and in the majority of cases the blackmail more than covers his profits, and he closes the day at a loss. Sunday opening is demanded by the public; but violation of the Sunday-closing law is not on that account a source of profit to the saloon-keeper; it is a source of profit only to the grafter. The very keepers of gambling-houses would prefer to ply their trade under restrictions rigorously enforced. "If anybody ought to understand the working among gamblers of our present system of corruption," said Mr. Jerome, "it ought to be 'The.' Allen. I have had the pleasure of a number of conversations with 'The.' 'The.' tells me gambling is by no means what it used to be. He tells me that in the old days, on a police captain's birthday, the gamblers would all get together and buy him a gold shield or a repeater, or give his wife a silver service, and then the thing was at an end. But by and by the captain had two or three birthdays in a year. A little before the Lexow days the practice of the monthly payment came into fashion; and then one of the shining ornaments of the Department down in the old Eleventh Precinct inaugurated the system of the initiation fee. That worked nicely; and then another formed the bold conception of $500 a year for a gambling-house and $50 a month. And then they found that $50 a month was not enough, and demanded an occasional extra. Then it was one extra and another extra—and since you have done me the honor to place me in nomination there has been another extra.

"At present the police force and the politicians are no longer content with levying blackmail upon gamblers. They insist upon appointing all the employees of the establishment, except the door-keeper, who is a confidential employee and not subject to civil service rules; and, further, they insist on nominating a partner in the business, who takes from twenty to thirty-five per cent. Vice is growing almost unprofitable in this community; it is in need of a protective tariff."

The alliance between the puritan and the dishonest politician scarcely could be set forth in stronger terms.

The belief of the puritan that the administrative lie redounds to the advantage of the public is best to be defended on the ground of the hypnotic force of the administrative lie. The traditions that an Englishman never knows when he is beaten, and that one Englishman is equal to four Frenchmen, have no doubt won games played with cannon and sword and musket, as clearly as the tradition that no eleven from Yale is beaten before the last second of the time-limit has won games played with a pigskin ball. People of English blood have a robust talent for administration, and a

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sturdy faith in the administrative lie. They believe in the power of good words; they have an innate gift for words, and are subject to their charm. They are a fighting race and a commercial race, yet they cannot go to battle on an openly avowed ground of public or commercial expediency; they must first have for battle-cry a decorative and thrilling phrase, not meant to bear the light of sober scrutiny. "All men are created equal;" "A house divided against itself cannot stand;" such decorative and thrilling phrases lift their lives in their own minds into the realm of the ideal, dignify the conflict, let their deepest passions loose in the service of their will. In the long warfare to be waged by each and all against the devil and his works, it well may seem expedient to invoke the aid of all such decorative and thrilling phrases as may serve to form and fortify the will. It well may seem a tenable hypothesis that, by sheer reiteration of audacious but inspiring falsities concerning what men are or may be, they may be transmuted into some sort of likeness to the nature asserted to be theirs. But the hypothesis has, in the case in question, been tested by experience; for generation after generation there have been maintained upon the statute-book the formulas of the hypnotic lie. And some twenty thousand gamblers, young and old, according to the report made by Mr. Nixon, nightly crowd the gambling-houses of the city, and the saloons stand open Sunday, with at most closed shutters and a change of entrance, and prostitutes by scores of thousands ply their trade where he may know who will.

It is characteristic of Mr. Jerome that his most explicit speeches on the subject of prostitution were addressed to the richer classes of women; to the auditors, that is to say, whose enmity it was believed he was most certain to incur. It is in the woman's world that the administrative lie bears most exclusive sway. The average Anglo-Saxon man, as has been said, is at once idealist and realist; an idealist in aspirations and in words, a realist in practice and in sense for fact. By his sense for fact, by his increasing acquaintance with fact, he is debarred from a living faith in his own words; his is a soul at variance with itself. Among wage-workers the woman's world and the man's world are, on the whole, the same; it is among the well-to-do that there exists a separate woman's world. What constitutes the main distinction of this separate world is its entire severance from fact; contact with fact and even veridical report of fact have been excluded with a prodigality of pains. The Anglo-Saxon woman of the richer classes walks abroad with greater freedom than her sister of the Latin race, because, by tacit compact of the men about her and her own consent, move where she will, she moves within the walls of an invisible harem. She has been revered by men precisely for the sake of her ignorance of fact, and has herself till very lately found a ground for pride in the confession of her ignorance.

Mr. Jerome unhesitatingly invoked her aid against the grafter and the puritan; and in so doing advanced into the very citadel of the administrative lie. It is with regard to the relations of the sexes that she has been kept in strictest ignorance and is believed most passionately to resist and to resent enlightenment; and it is with regard to them that she exerts upon men's public speech most influence, deliberately and unawares. On that topic men's administrative lies are framed rather for her ears than for their own. That on that topic there ought really to prevail a perfect ignorance in the woman's world and the child's world is a contention that no doubt may be maintained with a certain plausibility, while the child's world and the woman's world remain apart from the man's world. The case is altered when the woman's ignorance of fact becomes a force in the world of men and of affairs; that the conduct of the State should be determined, not by ignorance of fact, but by consummate knowledge, is in the long run of supreme importance also for the woman and the child. Already on the third night of his campaign he had admonished the women of the richer classes of the harm their ignorance of fact might do in politics if they attempted to take an active part, and of the need, if they desired to be of service, that they first should be at pains to know and understand. The next evening, when he found himself addressing at St. Nicholas Rink an audience of men and

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women of the richer classes, he took for his main theme the laws that deal with prostitution. And here again he asked the women in his audience to be at pains to understand. With his accustomed precision and energy, he defined the moral issue in the case in question as concerned, like other moral issues, solely with such matters as lie in our own power; not with the morality or immorality of modes of life that no vote of ours can alter, but with the morality or immorality of laws which our votes have passed and may repeal. "I am going to speak of the question of sexual morality here to-night," he said, "though there are ladies present, because I never knew a good woman yet that you could not talk straight goods to, and because no good woman should be ignorant of the state of this question in the city of New York. It is a false and prudish modesty that seeks to veil in silence the conditions that exist in this great city, instead of disclosing them and seeking for a remedy.

"My own notions of morality are in their way as strict and as severe as any Puritan's; they are as strict as yours can be. But it is a question now of the conditions upon which our notions of morality are to be brought to bear. There are in the city of New York to-day, in the greater city of New York, in all likelihood almost a hundred thousand women who make their living by prostitution." (This figure was challenged afterwards. "I do not know the exact number," said Mr. Jerome in answer, from another platform. "No man knows it. It may be eighty thousand, it may be sixty thousand. God help us! it is too many if it were but one.") "The history of mankind shows us that for thousands of years such conditions have existed; human judgment tells us that they will continue to exist long after we and our grandchildren have passed away. The righteous man is not the man who seeks by the severity of the criminal law to seem to be preventing that which the law is powerless to prevent. The righteous man is he who seeks to minimize the evil the law cannot prevent. The righteous man is he who scans closely and weighs long the consequences of his laws. The existing law in the city of New York is of as little effect to prevent or to restrain as if it were chalked up on a billboard in Chicago; but it is of infinite effect for harm. Do you think it makes for the decency and honesty of the police force, do you think it makes for such decency and honesty as may be maintained even among fallen women, that there should be a sort of league established between fallen women and police officials, and that police officials should grow rich upon wages of their shame? I am far enough from meaning to speak ill of our entire police force, whom by our laws we have done all we could to turn into perjurers, panders, and blackmailers. Not all, not many, of the men that walk the beats touch a penny of that money; few if any of the roundsmen touch a penny of that money; few of the sergeants touch that money. Many of the captains, very many of them, take that money. When you find a captain of police retiring on a competency, you may divine the nature of his gains. When I was a practicing lawyer, I was able to earn more than a captain of police; since I have been in public office my salary has been greater than that of a captain of police; but my most sanguine dream of financial success is to retire in my old age with a competency such as many a captain of police retires with. If am extraordinarily successful in my profession, I too may be able to invest in lots in Japan.

"Do you think it is endurable that through the connivance resulting from the league established between police officials and the keepers of houses of prostitution, young girls should again and again be taken from their homes and kept in those houses against their wills? that those houses should be the only houses in the city from which cries for help are by policemen never heard? I mean literally that screams issuing from the upper windows of such a house, and heard by men in the street, are by policemen in the street not heard or not investigated. They do not dare hear; they do not dare investigate; the keeper of the house pays protection. You hear talk about the evils of prostitution, you hear talk about the horrors of white slavery in the houses of white prostitution, and it is to you like hearing evil fairy tales or tales of wrong done in far-off lands. It is not a fairy tale, it is not a tale about some foreign city; case after case comes under my own

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observation—case after case of just that kind. If any single one among these cases happened to be brought to your personal attention, you would be horror-stricken; but you feel no responsibility. You feel yourself under no obligation to declare that these things shall not be so. You say of the man who tells you of them, that he is a railer, and is talking about he knows not what. And I, who know about these things, not simply from direct personal observation in the district in which they happen, but because I have time and time again sent good and loyal men into these houses, and taken these girls out of them and restored them to their families, am called a Carrie Nation for my pains.

"And therefore I care little enough what you think of me or what you call me. I was at a meeting at Progress Hall, on the East Side, last night. I would give more for the good opinion of those people, for the good will of those people, than for all the solemn pledges of support that could be given by the women—and the men—that live above Fourteenth Street on the West Side. To them the situation is no abstract problem; to them it is no new and curious story about a far-off land. To them and me the situation is a great reality which we are face to face with morning, noon, and night.

"Have you ever known, have you ever taken pains to know, how, under our existing law and administration of the law, vice overflows our tenements? The man who earns his living as a motorman on a cable-car, the man who goes to one of the sweat-shops to sew garments, and too often has to take his wife with him in order to earn the little pittance necessary to support his family—he and his wife know. That man has to leave his daughter at home, that man has to leave his children at home; economic conditions require it, they necessitate it; and when he goes, in the next apartment to him, or on the floor above, or on the floor beneath, the harlot is plying her trade.

"It is not so easy a matter to oust the harlot as some of you imagine. She cannot be killed, she cannot be electrocuted, she must perforce be somewhere; but in the tenement-house she need not be. And the law could be made different and its administration could be made different, and the lot of the wives and children that poor men daily leave behind them could be made different, if we had an honest, rational, and decent administration of our city government; and we have not had it; and the responsibility rests mainly with you, who have had leisure and intelligence and education, and have neither known nor cared."

"The first thing every man and every woman must do to deal effectively with such a subject as the social evil," he said four nights later, in his second speech before the Women's Municipal Club, "is to forget all theories and dreams and hearsay, and set his heart to know the truth. We have before us, not a theory nor a dream, nor yet a story told by a romancer or a traveler, but the hard, bald fact that there are at this moment prostitutes by scores of thousands within the limits of the city of New York. There is in this fact nothing new—new even to you; we all of us from time to time have read in the newspapers about this state of things. In the world this state of things is very old. It is something that existed a thousand years ago; something that existed a thousand years before that; something that will in all human likelihood exist, despite the efforts of good people to the contrary, a thousand years from now.

"If you want to aid us, if you women want to put forth all your great influence in dealing with this evil, and to make your influence all-powerful, acquaint yourselves with the history of the evil; read, for instance, Sanger's 'History of Prostitution.' Read there the meaning of this state of things which is as widespread at the beginning of the twentieth century of the Christian era as it was before the coming of the Light. Then, when you have read, make up your mind that even though you wish to save the souls of the scores of thousands of unfortunates in this city, you cannot save them—because they do not want to be saved.

"There are conditions which it is impossible to counteract. One of them is to be found in the social circumstances of the women who, speaking generally, make up that class. It is made up, not out of members of the richer classes, though unfortunately those who have had the opportunity to lead prosperous lives within the strictest bounds of virtue come in to

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swell the list. It is made up for the most part of poor girls taken from the walks of life where life means drudgery, where there is little cheer to refresh and invigorate the tired hearts of the overworked, and where amusements come seldom, if they come at all.

"What we need in this great community are opportunities for cheap and innocent amusement, and we need them more than we do libraries! What we need next to amusements to bring about a bettering of the existing state of things are wiser laws. And we need wiser laws, not imposed from the outside by legislation at Albany, but proceeding from the wisdom and the conscience of our citizens, and in especial from the wisdom and the conscience of the citizens who constitute perhaps the soundest and the strongest part of our American Republic—the American women with minds and eyes to study and to see, and, when they have seen and studied, to advise.

"Believe me, when I say wiser laws, I do not mean a system of segregation, I do not mean a system of licensing. I honestly believe that never in the world will an English-speaking race consent to the legalizing and organizing of a traffic in women's sin and shame. But among the arguments that weigh most heavily with English-speaking nations against what is called State regulation, is the slavery imposed upon these women—imposed by men who are in great part partakers in their shame. As rigorous a slavery exists under our laws to-day. Mr. Philbin has told you of the unspeakable cadet system. The cadet system is possible only because the women in the houses of prostitution are the slaves of the women and the men who keep those houses; their slavery is possible only because of the alliance that our laws promote between the keepers of the houses of prostitution and the police. Are you concerned to know how far this slavery has gone and goes? The other day a man who wished to open a place of this kind was told: 'All you have to do is to open up, and after that see to it that the girls never have any money.' Never have any money! Without money they cannot leave the house, they cannot even have clothes to leave the house; it has come to this, that the one secret of success in this abominable traffic is to cheat these women of the earnings of their shame!

"If we are to have laws more tolerable to our moral sense than any of the systems of State regulation, bear in mind that the legislation must be wise. At present you who would aid in bettering the condition of affairs know nothing of the tremendous subject you have chosen for the field of your good work. It will not help you to quote Scripture. It will not help you to consult your clergyman. You yourselves can learn all that you need to know by reading works dedicated to the subject that deal with it scientifically and coldly. There is not a man can rise on the floor of the Legislature to advocate laws dealing with this problem in sane and sober fashion, without knowing that he will meet political death as he finishes his speech. There is not a man in the Legislature who dares brave the public censure sure to be evoked by such a stand. And yet to deal with the problem in a sober, scientific way is the one chance of success.

"And who is to talk in that way? You wives and mothers and sisters and daughters! You, after coming to close quarters with the subject to save those whom you are trying now to save at an ineffective long range. Study the evil historically, and you will find that even though we cannot hope to exterminate it, we may still, by wise or unwise measures, increase or minimize its harm. Hope and plan still, if you will, to exterminate it in the future, when in the present you have minimized its harm. But in the present it is you women who must do the work. I have talked with many clergymen upon the subject, and many of them have said to me, 'While we agree with you perfectly, you will agree that for us it is too hot stuff.'

"You will find that it needs courage to come to the front and speak your meaning plainly on a subject which custom has so long forbidden to your lips. But you need not come to the front. Work in quiet. Guide your men. Aid your men by showing that you have taken thought and understand. At heart they understand. But they are cowards in this matter. They dare not speak or legislate according to their knowledge, for fear of public

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opinion, which is in great part your opinion; very many of them dare not because they know that their own lives have not been beyond reproach. It is for you to be the first to speak, whose lives are known to have been pure; it is for you, when you have come to realize that although the law which in this matter is to govern each man's conduct is to be found in Scripture, the law which is to govern lawmaking is to be found there in so far only as it is included in the laws of beneficence and truth."

With the women he was addressing the main danger to him lay in the reproach of laxity, of over-readiness to believe that sheer determination on the part of the virtuous members of the community could not there and then end the whole vast evil; though indeed women everywhere, to the bewilderment of his advisers, justified by their response the hardihood of his appeal to them, and were among his most enthusiastic auditors. "We have considered," wrote the President of the Women's Municipal League the day after the speech just quoted, "what you said about the evil of prostitution and the need of women's taking the problem up to solve it, and we trust that after election you will draw a bill and statute embodying the ideas that you expressed to us, and give, not the men, but the women of New York a chance to have it passed." To women he had found himself compelled, by way of prelude to his own plain scheme of legislation, to insist on the impracticability of projects of sweeping and absolute reform. "Look steadily," he said, "at the vast multitude of prostitutes. What shall we do with them? Reform them? You cannot. They do not want to be reformed. Unless you exterminate them, to stop their traffic is as impossible as to stop the rising and setting of the sun. The conditions that impel them to the choice of their profession are what they are. The impulses in men and women that everywhere in the world have made for the maintenance of that profession are what they are, and will remain unchanged until the human race is physically so degenerate that men and women cannot stand upon their feet. They are a perfectly natural phenomenon. They are intimately connected with the sources of our bodily and mental strength. The one thing that now serves anywhere to keep them within the bounds prescribed by Christianity or decency is the effort of will-power on the part of strong men and women whose moral sense is unimpaired.

"But, they tell us, why not come to the aid of the will-power and the moral sense by force? Why not enact prohibitory laws? We have the laws. Is it not these very laws, these anti-prostitution, anti-gambling, anti-liquor laws, that have corrupted our police force and have added to the evils that ostensibly they counteracted the further evils of perjury and blackmail and arbitrary power? The men in our police force, men by nature exceptionally brave, intelligent, deserving, men who have the welfare of vast masses of our population committed to their charge, by these laws are placed in circumstances that seem as if deliberately plotted for their downfall. Why, then, ask for more laws of this kind? Make these laws more drastic? If we have a cylinder filled with water, which is a non-compressible body, and we try to compress it, the moment we bring force enough to bear, the vessel bursts. The only successful way of diminishing the body of water in the vessel is to open a valve in it, and then the water is not diminished, it escapes. Just so with these women. They are an incompressible body. The laws by which we try to exercise a compressing force upon them for the most part are powerless; they escape. They escape into the crowded tenement-houses. They escape where they can do most harm.

"But give them a chance to escape where they can do least harm. Govern them by one only of the laws by which at present we seek to govern them. There are two laws at present in the Penal Code with reference to this subject—one which makes it a crime for any person to maintain a house for people to resort to for purposes of unlawful sexual intercourse, one which provides that any act by which public decency is outraged shall be regarded as a public nuisance. Govern them henceforth only by the law of nuisances; rescind the other law. If there is a house that by sight or sound gives

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token that such traffic is carried on within, make the proprietor amenable to the law of nuisance. If such traffic is practiced in a tenement-house, make those who practice it amenable to the law of nuisances; let it be practiced, since it must be practiced, out of sight of the innocent and young. The law of nuisances can be enforced. Let there be no other interference by the criminal law; let there be not even so much as public recognition. And in taking from the statute-book the law which cannot be enforced, which is not meant to be enforced, you will at the same time be dissolving the alliance between the prostitute and the police."

On men he urged the same arguments, but with a difference of accent. Among men there was small reason to lay stress on the impossibility of a more radical reform. It is characteristic of the dual working of the administrative lie that whereas among women the charge he had most ground to dread was that of laxity, among men the charge that he had oftenest to meet was that of overstrictness—of fanatical and intermeddling puritanic zeal. His raids had been repeatedly and publicly construed as a crusade against personal liberty—the personal liberty of the keeper of the saloon and of the gambling-house, the personal liberty of the "madam" of the house of prostitution, the personal liberty of their patrons in the community at large. It is significant of the temper of the public with regard to the enforcement of the sweeping prohibitions on the statute-book that one of the main topics of his adversaries was a sentence of three months' imprisonment imposed by him upon a female barkeeper found selling liquor Sunday, though in this instance the offense was known to have been aggravated by perjury and by the instigation of perjury in a child; and that another topic of invective was the penalty imposed upon the "madam" of one of the raided houses of ill fame. "You have probably heard that I am making a crusade against personal liberty," he said on more than one occasion. "Tammany and I do not mean the same thing by personal liberty. I do not think that there is personal liberty under a régime of blackmail. I do not think that there is personal liberty in houses of ill fame.

"I want it understood that I do not expect New York to become a Garden of Eden; possibly a good many of us would not think that a very merry place to live in. But there are matters in which every decent man is in duty bound to interfere. I know what human nature is as well as you; I was not born yesterday. I know that the social evil is as old as the world itself; I know that I cannot change, I know you cannot change, the ways of the world. But I want to see an end of blackmail in this city; I want to see an end of perjury in this city; and I want to see a reasonable degree of decency observed. I want to know that the people who live in tenement-houses may feel that the daughters whom they leave behind them when they go to their day's work are not exposed to peril from a prostitute who plies her trade on the same floor. I want to know that their daughters are not made prisoners in houses of ill fame by force or fraud."

"I have little enough interest in those gilded youths," he said in one of his earlier Brooklyn speeches, "who are pulled in by the bedizened women of the street in the vicinity of Tammany Hall. That doesn't concern anybody very much. The bedizened woman is not of very much account in that part of the town, and the gilded youth is of no account whatever. But what is of vital import to the Bronx and Manhattan is that the poor man's home should be kept clean, that the poor man should have a chance to bring up his daughters out of sight of the traffic of the prostitute, that the poor man's daughters should not be entrapped and held in houses of ill fame by force or fraud. It may seem almost incredible, the system of supply for houses of ill fame that under the protection of the police has grown up on the East Side, but it exists, and it is widely spread. Men put women into houses of prostitution; if necessary, they marry the women and then put them there. These men are the so-called cadets. They are no nightmare, no mere monsters of the imagination; they are a horrible reality. They live there on the spot, and there are very many of them. Occasionally one is caught and convicted. Everybody in that district knows them well.

"The women in those houses of pros-

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titution are not paid. The keeper of the house receives the wages of the woman's shame, and gives her a brass check—like that." (Mr. Jerome drew from his pocket a brass check.) "This check is one of those taken from a house we raided in New York, and it is in checks like these that the girls on the East Side receive the wages of their sin. Once or twice a week, in theory at least, they cash their checks; a check like this represents twenty-five cents.

"But if the girl is put into that house by a man, often and even usually it is not she herself that takes and gets the cash for even these checks: the man who put her in there takes the checks and has them cashed and keeps the money. In a week, in a month, in a year, the amount of money is considerable. [Mr. Jerome stated here that sworn testimony shows that on an average in the most brutal houses of ill fame a girl receives eighteen brass checks, like those he exhibited, each night. These facts, horrible as they are, were amply substantiated by Mr. Jerome.] The girl in there has no means by which she can escape. Her clothes have been taken from her: she has perhaps a wrapper, a pair of stockings, and slippers. Many of them come from foreign lands where arrest for debt is customary. They are told that they are indebted to the woman of the house in this amount or that amount, and that they cannot leave her without paying. I have in my possession account-books of these places, showing how these women are charged for the ordinary necessities of life and are kept there in that condition. There is not simply one of these houses on the East Side; there are several hundred houses in which substantially the same method is pursued.

"In collaboration with the Committee of Fifteen, only about a week ago, we tried by way of experiment to buy the good will of a house of prostitution from a wholesale dealer in such houses; and he said to our agents, 'Yes, I will sell you a house of prostitution,' as though he had been speaking of the sale of so many yards of cotton goods. 'What is the price?' 'Well, this is a fine house; it has thirty-four beds; I will sell it to you for ten thousand dollars.' 'All right,' said our agents, 'we will take it.' And he proposed a little celebration at the Dry Dock Hotel in honor of the transaction; and our agents went there with him, and he received from them a little money, and accepted promissory notes for the remainder. And while they were all sitting round a table at their little celebration, in walked a policeman, accompanied by two or three agents of the Committee of Fifteen, with my warrant for the man's arrest. He had been taken in the act of selling the house. And the man was Jake Hertz, a prominent leader on the East Side, one of the right-hand men of Martin Engel. Before our agents consented to buy the house they took the pains to ask about its running, and were told, 'There is only one thing that you need see to. Run your house so that the girls never have a cent of money, and they can never get away.' Is there personal liberty when in a civilized community we have women kept in that condition? Is that your conception of democratic liberty? Is it violating personal liberty to try to stop it? Is it enforcement of the blue laws, is it Puritanism, to try to put a stop to a state of things like that?

"That is the sort of civilization that has sprung into existence and that flourishes under the rule of Tammany Hall. It exists and flourishes, no doubt, without your knowledge, but there are many men who know. I was talking only yesterday with Mr. Barondess, a Socialist leader among the Jews on the East Side. Probably no formal proposition could be framed concerning politics on which he and I would not differ, but we talked three hours together, and I never spent three hours to greater profit, because I felt myself in contact with a real man and a man who told the truth. More even than has come to my knowledge as a Magistrate he knows, and those around him know. If I could tell you from this platform all he told me, if I could tell any audience from any platform all he told me or even all I know without his telling the end of the long rule of Tammany Hall would be beyond all question near at hand. I think it is already near at hand. I think these things have endured so long and are so widely known and have come close to the hearts of so many men already,

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that our victory is certain; I think that we shall carry both the county and the city ticket; but it is far too grave a moment to take chances: it may be we cannot win without your help. Remember against what it is we fight; remember for what it is we fight. We do not hope to make New York a Garden of Eden, but we hope to keep the poor man's home reasonably clean and sweet and safe. We do not hope to drive all prostitutes from the city, but we hope to exclude them from the tenement-houses, and to drive into the deep sea all the wretches, cadets or police officers or politicians, who live on women's shame."

The German Immigrant in America

By Edward A. Steiner

TO the Reformation was due in a large measure the formation of America, and the stamp of Protestantism which this country still bears was put upon it by the early colonists whose consciences came in conflict with the Church and with the throne, men who needed a newer and a larger world for the development of their ideals. Upon the path made by English Quakers came in 1682 the first German settlers; they were Mennonites, a Protestant sect which combined in its tenets many of the faults and virtues of both Quakers and Puritans. They sailed up the peaceful and shallow Delaware Bay, settling in what is now called Germantown, and soon their little cottages were surrounded by gardens where the rosemary wafted its fragrance on the air, and where no doubt the cabbage lifted its astonished head above the ground, little dreaming that some day it would be "monarch of all it surveyed." In some points these Germans out-Puritaned the Puritans, for while it is said that the Puritans did not kiss their wives on the Sabbath, these German Puritans did not kiss their wives at all. That they brought with them noble ideals is proved by the fact that they were the first people on this continent to oppose slavery, and sent to the Quakers a petition to that effect which contains the following quaint paragraph: "If once these slaves (wch they say are so wicked and stubborn men) should joint themselves, fight for their freedom and handel their masters & mastrisses, as they did handel them before; will these masters & mastrisses tacke the sword at hand & warr against these poor slaves, licke we are able to believe, some will not refuse to doe? Or have these negers not as much right to fight for their freedom, as you have to keep them slaves?"

The Germans were also the first among us to legislate against the vice of intemperance, and may be said to be the first Prohibitionists, a fame which the modern German immigrant does not care to share with them. One of the most ideal men of this time was Francis Daniel Pastorius, a man who combined in himself all the graces and virtues of his noble race; he was a lover of science and the finer pleasures, and was a mystic who yearned for the closer communion with God. Pietists, Tunkers, and others followed the Mennonites in the eighteenth century, and Pennsylvania was soon dotted by communities in which these strangely garbed people lived their peculiar and simple lives. To name them all would require much space, and to describe their peculiarities would fill a book. The Schwenkfelders, the Moravians, and the Amish were the most important among the later arrivals, and Germany seemed to have exhausted her ability to produce sects after their departure. Encouraged by good Queen Anne, Lutherans and Roman Catholics came later, and these were neither as pious nor as intelligent as their predecessors, but were the advance guard of that vast horde of peasantry which ceased not its coming for nearly two centuries, which moved from Pennsylvania to Ohio, from there southward along the Mississippi to Louisiana, and northward to Wisconsin and Minnesota, and which was a great factor in redeeming the wilderness and making it to "blossom as the rose."

Thousands of these peasants were sold

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into a semi-slavery as Redemptionists, and thousands more laid down their lives in the attempt to blaze paths through the forest and make the fever-stricken plains habitable. Wherever they went they created wealth by their unremitting industry, by their skill in cattle-raising and farming, so that where an English-speaking farmer starved and was forced to move westward, they stayed and dug riches out of the neglected soil. To-day, in traveling through this country, one can almost invariably detect the German farm, and the German farmer is everywhere the standard of excellence.

None of these immigrants were idealists like their forefathers, but were content to worship God as did their fathers, and by the honest sweat of their brows eat the fruit from their own "vine and fig tree." In 1848, when the breath of freedom grew into a wind-storm, there came involuntary immigrants, political exiles of whom Carl Schurz is the best known, if not the best example. They were all educated men, many of them real scholars, and whatever culture there is among the Germans to-day in our cities is in a large measure due to their influence and example. They and their descendants are our real German aristocracy, and in the German centers of Cincinnati and Milwaukee they form the select society.

While these men were idealists politically, they were in a large degree materialists religiously, and planted the seed of Marxian Socialism and of infidelity among their countrymen. One whole colony in Minnesota made it one of its tenets not to have a church or even to mention the name of God, and the little city of New Ulm bore that distinction for a great many years; but in spite of the most diligent efforts to keep God and the churches out of their town, several houses of worship have been built in late years, and while much skepticism still prevails, the younger generation almost as a whole has turned to its God.

The modern German immigrant comes pressed neither by hunger nor by his conscience, but most often to escape irksome military service, or drawn by the German "Wunderlust" which carries him beyond the mountains of his Fatherland into all corners of the earth. On board ship he is the jolliest of passengers, and you will find him at the bar in the morning for his beer and late at night in the smoking-room with a crowd of jovial men and women, singing the songs of the Fatherland, which grow sadder as he grows jollier. He carries with him an exalted opinion of his own country, and has fully made up his mind not to let anything crowd out his love for it, so that when New York Harbor with its vastness and beauty rises before him he insists that it is not half as big or as beautiful as the harbor at Hamburg, and only at the sight of the sky-scrapers does he acknowledge our superiority. I once stood before mighty Niagara with one of these subjects of Kaiser Wilhelm, and, with a deprecating shrug of his shoulders, he said, "Ve gots dem in Shermany too." This attitude towards our country lasts a long time, and is lost only when success comes.

The German immigrant invariably has a good common-school education, although not always possessed of culture, and, if he has it, he does not find much of it among those with whom his lot is cast. A young chemist whom I met grew so despondent at the sight of his German boarding-house and at the lack of manners among the boarders that he returned to Germany two weeks after he landed. Not many such young men come, and few of such who come succeed, for the hustle and bustle, the common tasks to be performed, and the common people whom they must meet as equals, repel them; the weaning from aristocratic notions, the being thrown into the hopper without being asked, "Who are you, and who are your parents?" are painful processes, and only the fit survive. Although the process is slow, it is sure. A young man who has come to this country to study our way of doing business is employed in a large department store in Chicago as a bundle-boy. At first he politely addressed the elevator man thus, "Vill you blease let me off on de second floor?" but within two months he said imperatively, "Second," and he was on the road toward complete Americanization.

The city of Milwaukee is probably the most German city in the United States, although nothing in its business or residence portion suggests the Germany across the sea, and, with sixty per cent. of its population German, it has not impressed upon the city the best things which we

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usually associate with that nationality. The intellectual life of its people does not receive that stimulus which one might expect, and whatever German culture there is outside of the ever-diminishing circle of the "forty-eighters" has been transplanted by Americans who have traveled and studied in the Fatherland. The few Germans who try to bring the Germany of America in touch with its glorious heritage across the sea give it up after trying, only to fail most miserably. The cry I most often heard from them was, "The idealists are dead, and the dollar reigns supreme." With a few exceptions, neither the German stage nor the German newspaper has been able to keep alive that intellectual spirit, and, as a rule, the German population falls below the American in its desire to keep in touch with the intellectual life of Germany. "We have two kinds of Germans in Milwaukee: soul Germans and stomach Germans, and the latter are in the vast majority," said a keen observer; and it does seem that the national spirit rallies around social usages rather than around the things which make Germany a world power in the noblest sense. The editors upon whom I called were all intent upon telling me how great their papers were and how many subscribers they had, and I could not go beyond the business point with any of them, although I wasted two hours upon one of them trying to get a glimpse of his German soul; but if I saw it at all, it had the American dollar-mark written all over it. Upon the social side the German is abnormally developed, and to be a "good fellow" is to him a high ideal. He usually belongs to numberless lodges and societies, in few of which he receives any intellectual stimulus. He retains his convivial habits and frequents the saloon, but is seldom intemperate, although the American treating habit often works havoc with his frugality. Another thing which this vast German population has failed to impress upon our cities is the love of law and order which characterizes it in its native home, and almost without exception it stands arrayed against any attempt to curtail the privileges of the saloon and lawmakers, and officials are usually kept from enforcing existing laws by their fear of the German vote. One of the Milwaukee beer-brewers whom I interviewed in regard to his influence upon local politics naïvely said: "No, we have no influence upon politics at all, but if a sheriff or a judge should try to enforce laws against our saloons, he would simply lose his head." The fact is that a certain phase of municipal life is completely controlled by the brewing interest in nearly every city where the German element plays a political part, and that element always rallies to the support and defense of the brewers. It is a strange but general experience that the German immigrant is immediately arrayed against the temperance element; this is due in no small measure to the facts that his first lodging-place is usually connected with a saloon, that the German newspaper almost always ridicules temperance effort and misinterprets the motives of its leaders, and, lastly, that designing politicians make their slogan, "personal liberty," synonymous with a certain kind of lawlessness. The average German comes willing enough to obey all the laws, and, if he has proper environment, develops quickly into the best kind of citizen.

Neither in Milwaukee nor elsewhere did I find that the Church, whether Lutheran or Roman Catholic, had kept pace with the intellectual development of the home Church, nor has it come to feel its social responsibility to the community. The German Lutheran pastors are often more exclusive than the Catholic priests in their unwillingness to co-operate with other churches for the public good; and while the churches in Germany are the most progressive on the Continent, here they are the most conservative, and correspondingly inactive in the affairs which move society. Certain synods of the Lutheran Church, and those the most prosperous, hold to the Augsburg Confession more tenaciously than Luther ever did, and believe that beside that Church there is no Church, and outside of that creed no salvation. I attended a Lutheran church one Sunday evening when it was crowded largely by young people, all of them wage-earners in the lower walks of life, and the whole burden of the sermon of nearly forty-five minutes' length was the thought that salvation is not in morality or merit or good deeds, but that the only thing necessary to it is a proper definition of the nature of Jesus Christ. There was not one ethical

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note in the whole sermon, and if it is a fair sample of that man's discourses, his flock of over fifteen hundred souls is feeding upon barren pasture. When I called upon a Lutheran pastor who was pointed out to me as a liberal, I found, upon asking him to define his liberality, that it turned entirely upon social habits and had nothing to do with theology. "I want to drink my beer whenever I want to," was the article in his creed that had driven him into the arms of a more liberal synod. Among the Germans of the Northwest there is a good deal of infidelity, fostered by the Turner societies, but they are languishing and dying, and with them dies the unbelief. I was told in Milwaukee by a business man that the disappearance of those societies is due to the fact that men of affairs discovered that it was poor business policy to belong to them, because it arrayed against them the conservative church element, and that the cessation of infidel agitation is not a sign of more faith, but simply a sign of more common sense. One free-thinking paper is still published in Milwaukee, but its constituency is gradually growing smaller, and the lecturers on infidelity, of whom there used to be many, have dwindled to one or two, and they find it hard to make a living out of a thing that has no life. Yet the German immigrant contributes positive good to this Nation's life; he brings usually a sound body, and while seldom intellectual, he is nearly always intelligent; he is scrupulously honest in business affairs, and has raised the business morals of his community. By his love of music he has robbed the social life in America of some of its sternness, and the German singing societies are known not only for the artistic quality of their performance, but also because they are keeping alive the spirit of good fellowship.

Unfortunately, the German falls an easy prey to the prevailing materialistic spirit, and when he worships mammon he becomes the most ardent of devotees. Then he has no time for his "Gesangverein," nor for anything else which is not utilitarian, and "Geldmachen," the making of money, is his great ideal. In his home life he still emphasizes those virtues which have given inspiration to the German poets' best songs. His wife is, even in America, the model "Hausfrau," for "she looketh well to the ways of her household, and eateth not the bread of idleness." The Woman's Club has touched her but little, and the "Kaffeeklatsch," with its innocent neighborhood gossip, has not given way to the formal reception and kindred social delusions. The German has been the prime factor in dispelling the Puritan idea of the Sabbath, which to many is a positive evil, but may at least be considered a mixed good. Still, he ought not to bear the blame alone, if blame there is; for the disintegrating process which has taken place has been helped along not a little by the thousands of Americans who annually cross the ocean, and who, during their visits in Continental Europe, leave much of the Puritan spirit behind them—too much for their own good and the good of their country.

The German has not largely contributed to the deepening of the religious life of the Nation, although wherever he enters the life of the church he makes its expression more honest. The one thing which he hates desperately is hypocrisy, and because of that he guards himself very jealously and seldom speaks of his religious experiences. The German Methodist and Evangelical Churches, which are of the emotional type, are not only failing to grow, but are perceptibly becoming smaller. This is to be deplored, because they developed a somewhat deep if rather narrow Christian character, and strove to counteract the cold and more formal spirit of the majority of their brethren in other communions. The German in America has not produced many great men, but he has filled this country with good men, which is infinitely better. The cause of the dearth of prominent German-Americans is due to the fact (in some measure at least) that they blend more quickly than any other foreigner (except the Scandinavian) with the Nation's life, especially if the German reaches any kind of eminence, and the effect which he has upon the life of the Nation is difficult to trace just because of that. The coarse, the crude, and the low retain their national stamp, while the finer and better soon become part of us. Some of us seem to know the German best and judge him most from the standpoint of the saloon and all it means; but I have

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almost always found him industrious, intelligent, honest, frugal, patriotic, and God-fearing—noble qualities for American citizenship. If he has not risen to the highest which he is capable of reaching, and if he does not exert his influence for the best in all directions, it is not due to the fact that he is not willing to do it, but because he could not rise much higher than the highest marked out for him by the native citizens, or because he could not quite comprehend that this money-making, materialistic Yankee had ideals which he was trying honestly to realize.

If we misjudge the German, he misjudges the American and rates him much lower than he deserves; and this has robbed him of a higher standard for himself and made him exaggerate our National weaknesses, and in imitating them has created a peculiar combination of character which does scant justice to himself or to his American neighbor. When he revisits his Fatherland, these weaknesses manifest themselves most, and then his adopted Fatherland comes in for a good share of the blame for his lack of manners. The following incident illustrates this point. In the lobby of a fashionable hotel in Berlin a German-American of this type was expectorating tobacco-juice with the exactness and frequency of an adept. To a German who called his attention to this nuisance, he replied, "Everybody does that in America." He needs to know the American and value him as he deserves, and he ought to know that which he does not seem to, that the making of money is to the true American, after all, not the greatest of achievements; that the hypocrisy with which he charges him in his citizen's life is less frequent than he thinks it is, and that the National ideal is slowly but surely gaining ascendency. He ought also to know that, more than any other foreigner, he has impressed upon us both his strength and his weakness. It is for us to find out what this strength is and to appropriate it more and it is for him to grow conscious of his weakness and eliminate it from his social life, that he may become indeed one of the strongest pillars of this Republic, which already, like the coming Kingdom, is made up of every nation and kindred and tribe and people under heaven.

The Passing of the County Court

By Katharine P. Woods

AN interesting result of the adoption of the new Virginia Constitution will be the passing of the monthly meeting of the County Court. From the time when the first four counties were set aside, in 1634, until now, the affairs of each of Virginia's counties have been administered by the county officials; but the new Constitution groups two or three counties into a single district, under the jurisdiction of one court, with one judge to each district, thus reducing to something like one-third the old list of courts and officials, numbering a good round hundred.

But the very restriction of the area over which each of the former courts held sway made it a center of social and political life to the community in which it was held; and not only to the immediate neighborhood, for its influence spread far beyond the circle of its legal jurisdiction.

On Court Day the debtor sought his creditor, and the collector looked carefully after his bills; the aspirant for political honors found his readiest audience; and every news item, every jest, and the poorest fragment of gossip found a quick market and a steady rise in value. It was the great monthly event in the life of every man, from the day when, as a small boy, he first made one of the under-foot world upon the green, until he became "one of our most prominent citizens, sir," whose word on whatever topic "carried weight," like John Gilpin. It was by that time a new generation that hung about the groups of men, listened eagerly to the news of the day, drank in and remembered their terms of barter, or turned aside to hearken, awed and agape, to the stentorian and occult cry, "Oyez, oyez, Tom Brown, come into court!" Tom Brown might go, and those immediately interested in his case might follow; the rest of the world stayed outside—kaleidoscopically

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shifting and changing; seeking far corners for confidences, friendly or hostile; examining the points of rival horseflesh; selling, bartering, laughing, threatening, and slapping on the back. Here agricultural affairs were best understood, because most thoroughly canvassed—the condition of the crops, the merits of favorite fertilizers, the state of the market, the cost of transportation, and the practical value of the new weather maps and bulletins.

With a curious analogy to the old Indian method of naming the months, though with no traceable connection, some of these court sessions received names that carry with them a vivid touch of local color. Thus, the March court day in a certain eastern county, at which time seed potatoes are a staple of sale, is known as Sweet-potato Court; others are Hog Court and Horse Court; and greatest of all is the midsummer festival, Watermelon Court.

This is a view of things that are passing away. Two years in some localities, six months in others, will see the end. What will take its place? The people, hopeful as the majority are over the new order of things, are already beginning to ask themselves this question. The District Courts, alternating from county to county, are held too infrequently in any one locality to become in any wise social centers. Can farmers' institutes, or farmers' clubs, which have proved so helpful in other places, be made to flourish in Virginia?

A Scientific Study of Mont Pelée[1]

By George Kennan

IN a large octavo volume of 335 pages, illustrated with photographs and maps, Professor Angelo Heilprin, President of the Geological Society of Philadelphia, has given to the public the results of a long and careful study of the Martinique volcano, and a discussion, from a scientific point of view, of the phenomena that it has exhibited since it became active in April, 1902. Although a number of scientists, including Russell, Hill, Jaggar, and Hovey, have written brief reports or magazine articles upon Mont Pelée, Mr. Heilprin is the first professional geologist who has published a book upon the subject; and inasmuch as he has made two separate trips to Martinique, and has had more time for observation, reflection, and study than any of his predecessors in this field, we may fairly look to him for a fuller statement of the facts and a more careful consideration of the problems involved than we have yet had from competent scientific authority.

A glance at the chapter headings of the book shows that its subject matter may be divided into two parts. The first two hundred pages describe the author's visit to Martinique in May, 1902, and give a detailed account of the geography and topography of Mont Pelée; of the destruction of St. Pierre; and of the volcanic phenomena observed by himself or others between April 25 and June 6. The second part contains a record of personal experience in a later visit to the island; brings the history of the volcano up to last September; and discusses the eruptions, their causes, and their effects, in the light of all the observations hitherto made and all the information thus far obtainable. In the first half of the volume there is little that is new, or that imperatively demands notice. The story of the catastrophe of May 8 is retold, with a few additional details; new translations are given of Vicar-General Parel's letter and the last articles on the volcano that appeared in the St. Pierre newspaper "Les Colonies;" and the author's account of his first two ascents of Mont Pelée, originally published in "McClure's Magazine," is reproduced with some amplification and amendment suggested by later experience; but, with the exception of Chapter X., in which the destruction of St. Pierre is compared with that of Pompeii, the first two hundred pages contain little of importance that is wholly new.

In the second part of the book, however, Professor Heilprin has given us an extremely interesting account of the dis-

[1] *Mont Pelée and the Tragedy of Martinique.* By Angelo Heilprin. Illustrated. The J. B. Lippincott Co., Philadelphia.

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astrous eruption of August 30, which he witnessed from Habitation von Leyritz on the northeastern flank of the mountain, and a graphic description of a climb to the summit, in a storm of flying projectiles, while the volcano was in a state of violent and destructive activity. The coolness and intrepidity of Professor Heilprin under volcanic fire excited my admiration when we studied Mont Pelée together last May; but he did not then attempt anything so hazardous as an ascent of the mountain while it was in full eruption. On the 30th of August, however, he climbed to the edge of Lake Palmiste through a shower of falling bombs and rock-fragments, and watched, from a distance of only a few hundred yards, a series of explosions that threw dust-charged vapor to a height of five or six miles, with an initial velocity of from 130 to 180 feet per second. That night he saw, at close range, the eruption which destroyed the villages of Morne Rouge, Morne Balai, and Ajoupa Bouillon on the southern and eastern slopes of the mountain, and witnessed another extraordinary display of the stellar or scintillant volcanic lightning which so terrified us at Vivé on the night of May 26. Early the next morning he visited, with Mr. Joseph Clerc, the wrecked village of Ajoupa Bouillon, and there had an opportunity to observe the effects produced by a hot lateral blast from the main crater, which killed more than twelve hundred persons, and which reproduced, on a somewhat diminished scale, the great catastrophe of May 8.

As a result of later experience and fuller knowledge, Professor Heilprin has changed or greatly modified the opinions that he first expressed with regard to the nature of the force by which St. Pierre was destroyed. His first series of observations led him to believe that the horizontal discharge of May 8 consisted mainly of inflammable gas, that St. Pierre was wrecked and its inhabitants killed by an explosion of this gas after it had left the volcano, and that, if superheated steam was present, it played a wholly subordinate if not an absolutely insignificant part in the catastrophe. He now admits, with scientific frankness and candor, that he was probably mistaken, abandons the gas-explosion theory as wholly unsupported by the evidence, adopts the explanation of the phenomena that I suggested in The Outlook soon after my return from Martinique, and says: "It is now clear that the acting force . . . was superheated steam, or superheated steam charged with hot ashes and lapilli." This is also the judgment of the French scientist Professor Lacroix, who says, with reference to the blast that destroyed Morne Rouge, "It is not doubtful that the destruction was due to the action of a cloud of aqueous vapor, highly charged with hot ashes. There is no reason to seek for a combustible gas." (Comptes Rendus, October 27, 1902, p. 672.)

Among other conclusions reached by Professor Heilprin in his survey of "The Phenomena of the Eruptions" (Chapter XIX.) are: (1) that Mont Pelée, in its present period of activity, has not discharged lava in liquid form; (2) that its eruptions, prior to August 24, were not accompanied by earthquake tremors; (3) that none of the eruptions was heralded or preceded by barometric fluctuation; (4) that the main crater of the volcano now occupies nearly, if not precisely, the position of the ancient basin known as the Étang Sec; (5) that the amount of solid matter discharged by Mont Pelée daily, when in a state of moderate eruption, is greater than the amount of sediment carried to the sea in the same interval of time by all the combined rivers of the world, and amounts, probably, to more than eleven billion cubic feet; and (6) that "in the intensity and swiftness of its death-dealing blast, the vast disturbance caused by it in the magnetic field, and the extraordinary brilliancy and remarkable character of the electric phenomena, the eruptions of May 8 and of later date stand unique in the records of volcanic manifestations."

Professor Heilprin's style is generally clear and intelligible, but his language, at times, seems to be that of a cultivated foreigner who has not fully mastered the peculiarities of idiomatic English. Such expressions as "fermenting volcano," "dazzling velocity," "tornadic ferment," "phenomena that construct this extraordinary cataclysm," "human scavengers, prowling about for observation and study," and Martinique "writhing in the coils of the dragon that wrought its earlier

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fabric," are not in accordance with the rules of English composition. The proof-reading, too, is open to criticism. Krakatoa, or Krakatao, is variously spelled; "Arabian Knights" (p. 6) is apparently intended for "Arabian Nights;" and "one or two miles an hour," which is given as the velocity of the volcanic blast that destroyed St. Pierre (p. 272), is clearly intended for "one or two hundred miles an hour." These, however, are nothing more than superficial blemishes in a work of great interest and permanent value.

Three Volumes of Criticism[1]

THERE is a Gallic aphorism which runs that "all that is not clear is not French." While it is always difficult to establish a universal proposition, it is certainly true that lucidity is a signal quality of French style; and this virtue accounts, in a measure, for the fact that the French language has been the chief medium in the interchange of the cosmopolitan ideas of civilization. Though admitting the merit of lucidity, detractors of the French have been fain to couple it with the counter-charge of superficiality. But, in our judgment, he is a superficial critic who brings such a charge against French style. The truth is that the French writers, with their exquisite sense of form, are content to present their pearls of thought only in an artistic setting. To get them, however, they have to dive just as deep into the muddle of the profound as the other thinkers, who, regardless of form, leave their ideas in the obscure without a literary setting. The effort to clear up the obscurity often makes the reader believe that he is in the depths of profundity; but the reader often fools himself. If the French save us the trouble of the clearing up, it is ungrateful to call them superficial. As Matthew Arnold said, they have supreme tact in the application of ideas.

These reflections were induced upon our mind as we read Mr. Bliss Perry's study of prose fiction. For he is one of the few American essayists who have complete mastery of the handmaidens of style; and, like the French, with the service of these he can take a large and complicated subject and make it easily and charmingly intelligible. One half of the genius for good writing consists in knowing what not to say, and in this book Mr. Perry vindicates his title to its possession. The knowing reader is constantly aware of the inapt detail which he has put into the basket of reserve. As a consequence, he has written a book in which the essentials stand out like the columns and alto-reliefs of a Greek temple. The ordinary German would have filled a tome and been far less effective.

The author, in the course of his treatment, discusses the relations of prose fiction to the kindred arts, the essential elements of construction, the plot, the setting, the characters, the personality of creative artists, and the short story as the popularly prevailing form. The volume is designed to be a text-book for college classes, and it comes at a time when there is a great need for such a thing, and no adequate work in the field. It is a manual at all times suggestive and inspiring.

Some points which Mr. Perry develops are worthy of emphasis. In the last generation there has been an increasing demand for historical accuracy. Mr. Maurice Hewlett is more true to fact than Scott. People know their history nowadays, and their knowledge is a concern on the author's conscience. It makes him cautious. This in some respects is unfortunate; for as accuracy increases in influence, creative imagination declines, and artistic possibility is limited.

If modern fiction has lost in this regard, it has gained in another. "Art is a bit of nature seen through a temperament. . . . The personality of the artist is a crucible in which the bit of nature is transformed into art." And this transfusing power of personal temperament is stronger and freer to-day than ever. As we revert to mediæval times we find an

[1] *A Study of Prose Fiction.* By Bliss Perry. Houghton, Mifflin & Co., Boston.
The Poetry of Robert Browning. By Stopford Brooke. T. Y. Crowell & Co., New York.
The Lost Art of Reading. By Gerald Stanley Lee. G. P. Putnam's Sons, New York.

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increasing diminution of the narrator's individuality, hence the flatness of the old metrical romances.

In discussing the short-story, the writer considers it as different from the story that is short. It is a distinctly modern type of art. He compares it to a lyric poem, and applies the principles of Poe's theory. It should be read at a single sitting, and should cast an unbroken spell to make its valid artistic impression. The contemporary taste demands visual imagination of a high order, unique characters, and forces of development that act quickly.

In the review and outlook of American tendencies he finds that in fiction we have not attempted anything parallel to the enterprises of gigantic bigness in the mercantile world. In the main, American fiction has been done on small canvases of real excellence; it has come direct from the soil, and has that optimism and freedom from the morbid which are signs of national health and promise.

There are still many intelligent people who would rather take Browning's greatness on faith than read his works. The poet, indeed, is recognized; but the ribald have not yet ceased to jeer, nor even some of the judicious to grieve. Browning's verse can always pass the primary test—that great poetry should be a profound interpretation of life; but when it comes to the second—that poetry must be phrased in terms of artistic beauty—very many of his poems must be disqualified from the ranks of the elect. His lapses so often quench our enthusiasm and rapture. There are many moments when he is under the influence of supremely creative impulses, when reason, emotion, and intuition are in artistic equilibrium; yet there are just as many others when, like Balzac, his imagination lags in the traces, and his mere intellect runs fast and loose. If Browning is to endure for the ages, he will live, as in Wordsworth's case, in a body of selections. We trust there never will be a generation of men reluctant to cherish such things as Abt Vogler, Saul, Prospice; nevertheless, we feel sure there are generations to come who will shelve Sordello, the Epistle to Karshish, Caliban, as we to-day shelve that English writer—so distinguished in his own day—the metaphysical Abraham Cowley.

A reading of Mr. Stopford Brooke's "Poetry of Robert Browning" confirms the reviewer's opinion that while much of the poet's work will be saved by the instinct of self-preservation in the race, a large part will inevitably perish in the struggle for the survival of the fittest. "It is all very well," remarks Mr. Brooke, "for his students to say he is not obscure; he is. . . . Nor is it by any exceptional depth of thought or profound analysis of soul that Browning is obscure. It is his style. He is negligent to a fault, almost to impertinence." He lacked regard for his public; he lacked reverence for his art; and where he has offended most, art and the public will visit upon him the subtle revenge of neglect.

Mr. Brooke's volume brings forth a great many points, some old, some new, about the poet's divinely endowed yet, in many respects, fantastic personality. "The Jew lay deep in Browning." He was Jewish in taste and in his sense of the ever-enduring righteousness at the heart of the universe. His intellect was English in its optimism, its steadfast fighting quality, its unyielding energy; his imagination, on the other hand, was an expatriate. It wooed that "woman's country," for its earthly delight, forgetful of home. And this predilection for foreign settings and alien atmosphere accounts in some degree for the absence of popular appreciation among English readers.

The inspiring element in Browning's poetry is his militant faith. He was certain of his hope amid all the hurly-burly of a skeptical age. This makes him a better poet to live by than Tennyson. "For Tennyson, though he had hope, was often uncertain about it, and bewailed his uncertainty." Browning's theory of life conceives that man is a fledgeling whose business on this earth is to grow wings. He saw clearly the limitations which retard that growth; he saw also that the spirit in its plight was helped by nature, by humanity, by God. His impulse is ever upward; to dwell on the ground and brood aimlessly was submission, and submission was damnation. Nevertheless, while romantic as an artist, while, like Shelley the "sun-treader," his first inspirer, he was restless and unsatisfied, Browning always maintained the sane poise of a man of this world. Though he saw life's

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limits, he made up his mind to work unceasingly within them, knowing that suddenly "the worst turns the best, to the brave." He was no anchorite, crucifying the flesh. He was rather a spiritual epicurean. "It is one of the root ideas in Browning that peace is not won by a repression of the noble passions, but by letting them loose, in full freedom, to pursue after their own highest aims."

The content of Mr. Brooke's volume shows that he has been a careful and loyal student of the poet. When, however, one comes to consider his critical method and his form, one cannot feel that his work attains the standard of the highest criticism. His style is wordy and tinctured with cheap rhetorical conventions. In his endeavor to be comprehensive he fails in that bold relief which gives distinction to the essential. Much of the material is transcribed rather than assimilated, and much, too, is more like a mere guide-book with running comments. Arnold, in his literary hunts, had the rare virtue of capturing a single quarry. Mr. Brooke, like an unskilled sportsman, sometimes beats around the bush and simply starts up the game. In spite of this defect, however, his volume is one of the first which we should desire as an aid in the study of Browning.

Mr. Gerald Stanley Lee, in his "Lost Art of Reading," evidently believes that critics, like the heathen, will be heard for their much speaking. His volume is bulky; the intrinsic value is slight. The author seems to feel that the time is out of joint and that it is his business to rail; and he does so in some four hundred and fifty pages. The objects of his attack are modern civilization, educational methods, the misuse of books, the conduct of librarians, and incidentally anything else that comes into his mind. In some ways he is a follower of Ruskin; he thinks that men are willfully blind to the beauty of life and neglectful of their earthly heritage. The hustle and feverish restlessness of the latter-day world prevent real living. "The typical civilized man," he writes, "is an exhausted, spiritually hysterical man because he has no idea of what it means to face calmly with his whole life a great book a few minutes a day, to rest back on his ideals in it, to keep office hours with his own soul." Mr. Lee appears to have Rousseau's idea that, since society corrupts man, he should take to the woods. There is something in the thought, although it is to be discredited, on the whole, as impracticable. Voltaire remarked that Rousseau talked so eloquently on the subject that he was tempted "to get down and go on all fours." Mr. Lee indulges in a great deal of Emersonian aphorism which is often brilliant; the total impression of his book, however, is that of diffuseness and eccentric egoism. There is enough good material to make a small volume of excellent essays. His manuscript should have been boiled down relentlessly, and the author's whims and caprices should have been expunged.

Correspondence

The Gifts of Millionaires

I.

To the Editors of The Outlook:

I find that your issue of January 10 contains a criticism of the views which I expressed in a recent Western trip. The facts are not correctly given, but the question is fairly put and squarely met. It is this: Is the president of a college—usually the chief figure in such a transaction—at liberty to solicit or to receive the gifts of a millionaire whose money is known to have been wrongfully secured? Such an act seems to me to be censurable and mischievous. My critic thinks, with equal decision, the reverse. The question is one of immediate moment.

The first affirmation by which the criticism is made good is that such gifts cannot be rejected without first establishing a standard of business morality, and that there is much variety in these standards. This state of things, instead of being a reason why the head of an educational institution may be without a standard of business morality to guide his own action and influence the action of others, is the chief reason why he should carefully frame and constantly defend such a standard. It is not our calling to give guid-

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ance where no guidance is needed, but where it is needed. We frame principles for the very purpose of correction.

The second supporting consideration is that, if such a standard is set up, it is impossible to apply it in specific cases. It is impossible for boards of trustees to determine whether wealth offered for public use has been righteously earned. But the question is, whether money that is known to be unrighteously acquired is to be solicited and accepted. The way in which the wealth of the Standard Oil Company has been gained is notorious. Articles, books, the reports of Congressional committees for thirty years, have made it so. No intelligent man can plead ignorance. If I should say to my class, "Monopoly is in itself a great wrong and can only be established in connection with many other wrongs," and one of the students should ask, "How about the Standard Oil Company?" and I should respond, "I know nothing about the Standard Oil Company," I should escape the suspicion of being a fool only by the suspicion of being a rascal. The answer is the same as that given before. It is the duty of the man who guides instruction to frame standards and to give them correct, concrete application. This is his function. It is a novel principle in morals that, as one does not know all things, he need give himself no trouble to know anything; that because one does not see distinctly the obstacle on the horizon, he may stumble over the stone under his feet.

The critic proceeds to affirm that his rule does not hold in the rare cases in which a redress is possible of the wrong done. How is one to know whether redress is possible if he is at liberty to take money in complete ignorance? If the claims of the hundreds who think themselves to have been wronged in business relations by the Standard Oil Company were entertained, its gifts would be swallowed up in an instant.

But the critic urges that there is every degree in wrong-doing. Certainly; but a large share of the questions of life are questions of degree. How dishonest may my partner be and I still do business with him? How corrupt may a political party become and I still support it?

But, it is said, the instruction is not affected, and ought not to be affected, by the want of integrity in those who sustain it. Neither of these propositions is true. I shall mention no names, for these would introduce confusing considerations. Two professors of sociology, men of marked ability, original investigation, and sober opinions, have lost their positions some time since and have never been restored to college work. One of these was mentioned to a college president as a suitable person to fill a vacancy. The response was, "I cannot appoint him. I shall retire shortly, and I do not know from whom my successor will wish to obtain money." There is worldly wisdom for you, heaped up and running over. To suppose that the same man will accept Rockefeller's money and condemn Rockefeller is to imagine that a president in the same act will fall below the claims of honor and rise up to those of duty. The critic plays his men as if there were not a particle of human nature in them, and as though they would turn up black or turn up white, precisely as he might wish.

The question is easily settled. The proper time to express an opinion is before the gift is completed, while there is still freedom of action on both sides. Say to Mr. Rockefeller—and to the public, as the transaction is a public one—"I utterly repudiate your methods," and then see how large a gift will be received. If a president should say at an annual meeting of alumni, "The college has secured another large sum from Mr. Rockefeller, but as there is a general feeling against his methods of business, I must improve the occasion to remark that the Standard Oil Company is a heartless monopoly and that its officers have done more to debauch business morality than all the thieves behind prison bars." The alumni would look in all directions for an exit from the cruel dilemma put upon them, searching for it with as much eagerness and jostling as men manifest in escaping from a burning theater. Mum is the word, the best word, and the only proper word, in such transactions.

Let us cast off the works of darkness and put on the armor of light. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Certainly these precepts should meet with

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some recognition in a divinity school and in a Christian college, so called.

JOHN BASCOM.

Williams College, Williamstown, Mass.

II.

To the Editors of The Outlook:

The editorial in The Outlook of January 10, entitled "The Gifts of Millionaires," does not seem to me to meet the question raised by Mr. Hobson and Dr. Bascom. I have not seen either Mr. Hobson's or Dr. Bascom's full statement, but the moral principle to which they refer seems evident in the quotations which you make. Their contention, as I understand it, is not that a charitable institution, such as a college, must trace back to its origin each gift to find whether it was honestly come by or not, but rather that there are conditions attached to certain gifts which make their reception impossible to an institution which aims at leadership in moral and intellectual matters.

Let me illustrate. Suppose a citizen of New York should come to the authorities of Columbia College and say: "Here is a million dollars to be used in the work of the College. I have made it dishonestly, but in such wise that it is impossible to return it to those from whom it came. I ask no recognition for myself, but am satisfied to know that the money is put into useful channels." Without doubt Columbia College would be entirely right in accepting this gift.

On the other hand, suppose that William M. Tweed, in the heyday of his career, had come to the authorities of Columbia, and said: "Here is a million dollars to found a school of political science which is to bear my name." Columbia could not have accepted that gift and maintained its moral leadership.

In other words, there is a line of demarcation, not always hard to distinguish, which separates the gift which may be accepted from that which may not; but this line, as you rightly say, cannot be drawn by inquiry into the origin of these gifts, but is rather revealed by the conditions which are attached to them. When the acceptance of a gift carries with it a tacit excuse for past misdeeds, when it involves the placing of a name which stands for violated law and disregard of the rights of men side by side with the names of the great and of the unselfish, when it implies the recognition of a false measure of success—a thing most common in our American life—then the college which accepts such a gift suffers in its moral leadership; its action goes far to confuse in the minds of men the distinction between right and wrong, and between unselfish and selfish public policy; or, as George Eliot so aptly expressed it, such action tends to "debase the moral currency."

As I understand Mr. Hobson and Dr. Bascom, it was this distinction which they made, and not that which The Outlook discusses. Would you have advised Columbia to accept a bequest from Mr. Tweed? If not, do you hold that an institution of learning must await the civil trial and conviction of a well-known man before its officers can decide whether that man's career stands for a sound public policy or a harmful one?

HENRY S. PRITCHETT.

Massachusetts Institute of Technology.

[The foregoing letter of Dr. Pritchett, President of the Massachusetts Institute of Technology, in our opinion satisfactorily answers Dr. Bascom's letter. Dr. Pritchett implies, though he does not explicitly state, the principle that, it appears to us, should govern university trustees in all cases of debatable gifts of money. This is that it is not the business of trustees to trace back the money to its source and decide whether the money offered to them has been honestly or dishonestly made, except in the rare cases in which they have reason to believe that the money does not belong to the donor because it could be given back to the original owner. But, on the other hand, it is their duty to consider all that is expressed or implied in the deed of gift. We should not think that Columbia University could have accepted a gift from William M. Tweed "to found a school of political science which is to bear my name," because the condition "to bear my name" would necessarily involve the honoring of Mr. Tweed. What Mr. Hobson, as reported, explicitly claimed, and what Dr. Bascom claims in his letter printed above, that it is the duty of trustees to trace money to its source and refuse to accept it if in their judgment the money has been acquired by the donor by immoral methods, The Outlook thinks is untenable.—THE EDITORS.]

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Art of Disappearing (The). By John Talbot Smith. William H. Young & Co., New York. 5½×8¼ in. 367 pages. $1.50.

Art of Speaking (The). By Ernest Pertwee. Illustrated. G. P. Putnam's Sons, New York. 5×7½ in. 122 pages. $1.

Beacon Lights of History: The World's Heroes and Master Minds. By John Lord, L.L.D. In 15 vols. Illustrated. James Clarke & Co., New York. 6×8½ in. $50 per set.

It has become a generally accepted belief that books published by subscription lack taste in their outward form. Here is a notable exception. These fifteen volumes could hardly be excelled in paper, binding, print, and form generally. They make up a new library edition which can be cordially and highly praised. The illustration also is adequate and extensive. As to Dr. Lord's lectures themselves, their painstaking accuracy and popular methods of presentation have long been recognized. The scope and extent of ground covered are really remarkable. For forty years the various series have been delivered before literary institutions and special classes in many cities, and they have proved eminently acceptable. Dr. Lord has in his own way contributed substantially to the education of the people, and we have here in permanent form the results of a very extended treatment of the history of civilization from the earliest times to recent days.

Biographic Clinics: The Origin of the Ill-Health of De Quincey, Carlyle, Darwin, Huxley, and Browning. By George M. Gould, M.D. P. Blakiston's Sons & Co., Philadelphia. 5×8 in. 223 pages. $1, net.

Birth of Berea College: A Story of Providence. By John A. R. Rogers. Henry T. Coates & Co., Philadelphia. 4¼×7 in. 174 pages.

A little book dealing with a great subject; a chapter in the higher life of the country, of great interest to all who care for education in America, and of still greater interest for all who care for American character. It is the record of a typical American enterprise, begun with the fewest materials but with the highest aims, and established on the strongest foundations by a rare combination of idealism and practical good sense. If this little book could get into the right hands, it would render service to many persons of means who are looking for the right places in which to invest a part of their capital.

Boy's Iliad (The). By Walter Copland Perry. Illustrated. The Macmillan Co., New York. 5×7½ in. 411 pages. $1.25.

Boys who have read Mr. Perry's "Boy's Odyssey," and grateful parents who have read that boys' version (not only for their children but for themselves), will gladly welcome Mr. Perry's "Boy's Iliad." It is true that Achilles has not the engaging character of Ulysses, and it is certainly true that the adventures of Achilles were not half as interesting or as picturesque as were the adventures of Ulysses. But Mr. Perry has succeeded in making a book of signal worth to every lover of boys, of good stories, and of sound literature.

Civil War Times, 1861-1865. By Daniel Wait Howe. The Bowen-Merrill Co., Indianapolis. 5½×8 in. 421 pages.

Constructive and Preventive Philanthropy. By Joseph Lee. The Macmillan Co., New York. 4½×7 in. 242 pages. $1, net.

Reserved for later notice.

Cuentos Castellanos. Selected and Edited by Mary D. Carter and Catharine Malloy. D. C. Heath & Co., Boston. 4¼×6½ in. 200 pages.

Egregious English (The). By Angus McNeill. G. P. Putnam's Sons, New York. 5×7¾ in. 210 pages.

An answer to "The Unspeakable Scot." There is something essentially childish in these attempts to attract attention and sell books by holding up to ridicule a nation's failures and weaknesses and ignoring its greatness and fine traits. Irony and caviling continued for two or three hundred pages becomes wearisome, even though, as here, many clever hits are made.

Deeper Teachings of Plant Life (The). By Hugh Macmillan, D.D., LL.D., F.R.S.E. Thomas Whittaker, New York. 5×7½ in. 386 pages. $1.20, net.

This book is not as formidable as its title might lead one to imagine. It consists of a "collection of popular studies" on the commoner flowers and trees, and the suggestions that they make to one who is looking for explanations, sees God in nature, and delights in beauty. The glaze on the flower of the buttercup, for instance, which serves as the subject of one study, suggests to the author, on the one hand, the long process by which this flower has become adapted to its environment, and, on the other hand, its apparent liking for human companionship. Those who enjoy meditations on the "Poetry of Plants," to use the running title of the book, will find these studies pleasant and helpful.

Egypt. Painted and Described by R. Talbot Kelly. The Macmillan Co., New York. 6¼×9 in. 240 pages. $6.

Very delicately and charmingly painted are the pictures of Egypt here skillfully reproduced in color-printing. The pen descriptions of the land of the Nile are written easily, and will recall to all travelers the atmosphere and indescribable delight of Egyptian journeys.

England and the Holy See: An Essay Towards Reunion. By Spencer Jones, M.A. (Second Edition.) Longmans, Green & Co., New York. 5×7½ in. 264 pages. $1.50.

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French Engravers and Draughtsmen of the XVIIIth Century. By Lady Dilke. Illustrated. The Macmillan Co., New York. 7½×11 in. 227 pages. $10.

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Gardens Old and New: The Country House and Its Garden Environments. Vol. II. Edited by John Leland. Illustrated. Charles Scribner's Sons, New York. 9½×14 in. 284 pages. $12, net.

This second volume of "Gardens Old and New" is a welcome addition to the rapidly increasing library of garden literature. It is first of all a book of large and beautiful pictures, from photographs by Charles Latham. These illustrations, which set forth the striking features of seventy-six formal gardens in England, are accompanied by brief descriptions of the gardens and discussions relative to the growth of the garden idea. In view of the wide interest in this subject, it is gratifying to have a book that tells us how the wonderful garden development of the English country seats has been accomplished. The volume is rich in suggestions for those who have gardens of their own, and it will be cherished by all who love the beautiful.

German Revolution of 1849 (The). By Charl W. Dahlinger. G. P. Putnam's Sons, New York. 5½×8½ in. 287 pages. $1.35.

The publication of General Franz Sigel's account of the German Revolution in 1848–49 calls attention to another work by a less well-known author, but also of singular merit. It portrays a period which, however disappointing in its ultimate outcome, was of considerable significance as indicating the breadth of the general democratic wave which swept over Europe in those years. Great things were accomplished by that noble impulse, especially in France, Austria, and Italy. If in Germany the permanent results seem slight, we may remember that the Fatherland had already begun its Prussianizing. A Government of arrogant absolutism triumphed and remained in power until 1870, when it was replaced by the present more liberal (although not sufficiently liberal) imperial representative government. Mr. Dahlinger's description of the death-struggle of democracy in Germany is both clear and spirited. On every page also it bears the marks of intimate knowledge; the author has enjoyed a manifest advantage in being able to derive most of his facts from his father, and from other friends who were participants in the struggle. Some of the most notable participants came to this country—Brentano, for instance, the civil leader of the Revolution, later editor of the Illinois "Staats-Zeitung;" Franz Sigel, the military commander of the Revolution, who, at Carthage, Mo., was to gain the earliest victory for the North in our Civil War; finally, Carl Schurz, coming from his early army life in Baden to fight in America under Sigel, his old commander, and himself to become an American Major-General, a diplomat, United States Senator, Secretary of the Interior, a notable publicist and writer. Mr. Dahlinger throws new and interesting light on just why the Revolution was so strong in the southwestern corner of Germany.

Highways and Byways in London. By Mrs. E. T. Cook. Illustrated. The Macmillan Co., New York. 5½×8 in. 480 pages. $2.

This is neither a guide-book nor a history, but it may be cordially commended to travelers as well as to the general reader. It is a pleasant, discursive, anecdote-relating sort of a book, which makes the most of all the picturesque literary, biographical, and historical associations of London. It is an excellent supplement to Baedeker because it is as unlike that work as possible. The pictures are by Hugh Thomson and others. Much as we admire Mr. Thomson's work, speaking generally, we do not think he is at his best here.

History of Siena (A). By Langton Douglas. Illustrated. E. P. Dutton & Co., New York. 6×9¼ in. 500 pages. $6. net.

In Mr. Douglas's recent admirable monograph on Fra Angelico we saw how mistaken conceptions of the Dominican artist had become prevalent because historians and critics of painting in the first place had neglected the study of the history of Renaissance architecture, and, secondly, had failed to comprehend the true character of that religious movement in the Roman Catholic Church of which the friar was the chief artistic representative. In the present volume Mr. Douglas seeks to show—and has succeeded in showing—that no one can understand either the political history or the artistic history of Italy, or of any part of Italy, if one neglect either politics or art. We are glad that, instead of following up a subject already begun—Fra Angelico—and giving us a history of Florence, Mr. Douglas has devoted his attention instead to Siena. Of Florence we already have histories a-plenty, but of Siena there is, so far as we know, no complete history in any language. In the Italy of the Middle Ages and of the fifteenth and sixteenth centuries Siena played an important part, and in this volume we grasp that part as never before, while some great figures in Sienese history also stand out as never before—San Bernardino, St. Catharine, Pius II., Petrucci, Quercia. The volume is adorned with many pictures especially illustrating the latter half of the work, which is devoted to a description of Sienese architecture, sculpture, painting, and other arts. The illustrations by no means interfere with the thin paper on which the text is clearly printed, and do not make the volume of five hundred pages heavy to the hand. Finally, the cover is practical, may be handled without spoiling, and is also æsthetic, as befits the subject of the text.

Jane Eyre. By Charlotte Brontë. (New Century Library.) Thomas Nelson & Son, New York. 4×6¼ in. 517 pages.

A very attractive edition of this striking story, in flexible leather covers, printed on thin paper from large type, small enough to put into the pocket, but meeting every requirement of the fastidious reader.

John Inglesant: A Romance. By J. Henry Shorthouse. In 3 vols. The Macmillan Co., New York. 6×9¼ in.

A dignified and almost sumptuous edition in three large volumes, beautiful in type and

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paper, and gratefully light in hand. A portrait of Mr. Shorthouse reveals a singularly interesting and unusual type of face, as might be expected with the author of a book which is truly unique in English literature.

New International Encyclopædia. Edited by Daniel Coit Gilman, LL.D., Harry Thurston Peck, Ph.D., L.H.D., and Frank Moore Colby, M.A. Vol. V. Illustrated. Dodd, Mead & Co., New York. 7×10 in. 842 pages.

Nova Solyma, the Ideal City; or, Jerusalem Regained: An Anonymous Romance Written in the Time of Charles I., Now First Drawn from Obscurity, and Attributed to the Illustrious John Milton. By Rev. Walter Begley. Charles Scribner's Sons, New York. In 2 vols. 5×9½ in. $5, net.

Reserved for later notice.

Quest of the Holy Grail (The): An Interpretation and a Paraphrase of the Holy Legends. By Ferris Greenslet, Ph.D. With Illustrations from the Frieze Decoration in the Boston Public Library by Edwin Austin Abbey, R.A. Curtis & Cameron, Boston. 8×10½ in.

A very attractively printed quarto, which contains stories taken from Sir Thomas Malory and from other authors, and illustrated with reproductions, not wholly successful in several instances, of Mr. Abbey's striking mural paintings in the Boston Public Library.

Religions of Ancient Egypt and Babylonia (The): The Gifford Lectures on the Ancient Egyptian and Babylonian Conception of the Divine, Delivered in Aberdeen. By A. H. Sayce, D.D., LL.D. Charles Scribner's Sons, New York. 5½×8½ in. 509 pages. $3.50, net.

Those who are interested in comparative religion will find this latest work of a distinguished Orientalist most valuable. It is, of course, as related to our religion that the religions of those to whom we trace back our civilization are chiefly interesting. The points of resemblance between the religions of Babylon and Jerusalem, between the Egyptian and the Christian religion, have by no means escaped notice till now. Now, however, Professor Sayce, by the light of the most recent researches, has exhibited the parallels and the contrasts as fully as they are now perceptible. The religion of Egypt, though better understood than the Babylonian, can even now be outlined only in general principles and fragmentary details. To reconstruct it from its relics in our possession would be like reconstructing the religion of Englishmen "from a few tattered pages of Hume or Burns, of Dugald Stewart or Sir Walter Scott." And yet it is discovered that, whatever the grossness of the popular superstitions, the cultured few in Egypt attained to religious conceptions both pure and sublime. We are in some things their heirs, and their theories, variously transformed, enter into modern religious thought. The continuity that links Christian thought to that of early Egypt links that also through Judaism to the thought of primitive Babylonia. Fresh discoveries only augment the known resemblances between the ritual of Israel and that of Babylon. "The Mosaic law," says Professor Sayce, "must have drawn its first inspiration from the Abrahamic age." Of this positive proof appears in the recently discovered code of King Hammurabi of Babylon, about 2250 B.C. To study these ancient religions is to study the background of Christianity, and the germinant thoughts and aspirations which find in Christianity their explanation and fulfillment. In such a study sympathetic appreciation and discriminating criticism are in these lectures felicitously joined.

Round the Horn Before the Mast. By A. Basil Lubbock. Illustrated. E. P. Dutton & Co., New York. 6×8 in. 375 pages. $2, net.

The author, a young Englishman fond of adventure, sailed in a four-master from San Francisco to England as a sailor before the mast. His experiences bring out the life on a sailing vessel as have hardly any other books of the sea except Dana's "Two Years Before the Mast." He is a cheerful young man, took ill fortune, accident, and hardship as all in the day's work, and seems really to have enjoyed bad food, hard work, plenty of abuse, and frequent danger. There is not much of the imaginative quality that is to be found in Joseph Conrad's stories, nor of the vivid narrative of Mr. Bullen, yet the book is essentially readable. It is not pleasant to find often repeated as a matter of general knowledge the assertion that American ships have a much worse reputation for brutality than British vessels, but it may be said at least that the particular British ship here described was far from being a nautical paradise. There are a few good pictures.

Some Features of the Faith: A Popular Discussion of Certain Cardinal Points of Christian Doctrine. By John Arthur Shaw, M.A. The Young Churchman Co., Milwaukee. 5×7½ in. 306 pages. $1.25, net.

Social Unrest (The): Studies in Labor and Socialist Movements. By John Graham Brooks. The Macmillan Co., New York. 5×8 in. 394 pages.

Reserved for later notice.

United States Catalog (The): Provisional Edition. Edited by Marion E. Potter, B.L. Second Edition. H. W. Wilson, Minneapolis, Minn. 6½×10 in. 1,130 pages.

Week in a French Country-House (A). By Adelaide Sartoris. Illustrated by Lord Leighton. The Macmillan Co., New York. 5×7¾ in. 221 pages. $1.50, net.

The author of this book, Adelaide Sartoris, belonged to a gifted English family, and the book shows on almost every page the power of observation, the dramatic instinct, and the sensibility of a family which has given the English stage several of its best actors. Written in a most familiar way, and pretending to be the simple record of a visit in a French country house, the book reminds one in its quality of "Elizabeth and Her German Garden." It is full of the same out-of-door atmosphere; it has the same charm of style; it is not, however, filled by the same humor; it is much more serious, and the story element in it is much more pronounced. In a way, it is a complete story, but the story is beautifully set against a background of French domestic life and of French landscape, charmingly sketched, rich in passages of rarely felicitous description. It is a book which will appeal to a very large constituency of readers at a time when the love of nature is so widely shared.

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